PASTORAL LIFE

A PUBLICATION FOR PRIESTS

IN THIS ISSUE

THE GREAT BREACH – *By Victor J. Drapela, Ph.D.* 5

THE INCARNATION – THE INSPIRATION FOR THE PRIEST – *By John P. Murphy, S.J.* 10

A PRIEST'S READING – *By Louis G. Miller, C.Ss.R.* 13

"ANYTHING ELSE, SISTER?" – *By John C. Schwarz, S.J.* 17

FAITH AND PERSONALITY PROBLEMS – *By Michael J. Cox, M.S.* 21

THE GOAL OF EDUCATION – *By Ernest J. Zizka, O.S.B., Ph.D.* 26

THINGS THAT STRUCK ME – *By Winfrid Herbst, S.D.S.* 30

QUID IN CASU? – *By Rev. William F. Allen, J.C.D.* 34

NEWS AND VIEWS – *From "L'Osservatore Romano"* 41

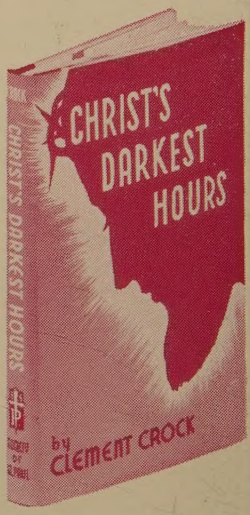
BOOK REVIEW SELECTIONS 43

November - December, 1956

New Books by Fr. C. Crock

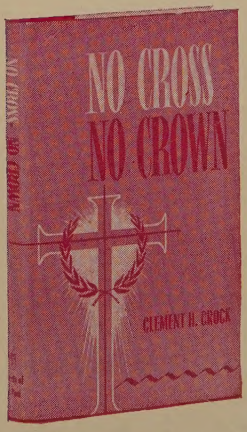
CHRIST'S DARKEST HOURS

By Rev. Clement H. Crock



The apprehension and conviction of Jesus Christ, the Son of God, is the most talked about and significant story of all time. Five principal characters take lead roles in this real life drama culminating in Deicide. In an absorbing manner, Father Crock describes the particulars of the soul-stirring events involving the machinations of these murderers. He urges us not to imitate the money-grabbing schemes of Judas and Annas, the self-worshiping contrivances of Caiphas, the place-hunting calculations of Pilate, and the pleasure-seeking intrigues of Herod. Jesus Christ is the hero par excellence. He is of unquestioned integrity and dependability; He gives His life for Truth, for our eternal welfare. Illustrated with striking woodcuts by Prof. Mario Barberis.

144 pp. $2.50



NO CROSS, NO CROWN

By Rev. Clement H. Crock

In this soul-lifting volume Father Crock explores the myriad aspects and significant meaning of our lives when faced with the reality of evil and suffering. God's divine plan calls for acceptance of our lot. Suffering is the key which will open the latch, admitting pain-tested souls to perpetual bliss. Hence this book should appeal to all suffering humanity in every walk of life.

180 pp. $2.50

ST. PAUL PUBLICATIONS

2187 Victory Blvd., Staten Island 14, N. Y.

A FINAL REPORT

Lawson Associates is pleased to make a report on the conclusion of its campaign in the Archdiocese of Vancouver, B. C., for Archdiocesan educational and welfare needs.

1.	We said we could raise	$1,500,000.00
2.	We accepted a public goal of	$1,700,000.00
3.	The latest total figure exceeds	$1,803,000.00

An amount totalling more than twice all campaign costs was subscribed by non-Catholics in the Business Division of the campaign organized by Lawson Associates.

This is one of the reasons that Lawson Associates is the leader in fund raising for the Church.

LAWSON ASSOCIATES inc.

FUND RAISING COUNSEL — ROCKVILLE CENTRE, N. Y.

RAISE EXTRA MONEY!

Churches, Bazaars, Monasteries, Organizations, can NOW raise needed extra money in a surprisingly easy and SURE WAY, sewing Babywear! Rush stamped, self-addressed envelope now for further details! BABYGAY, Dept. R-8, WARSAW, INDIANA

HEARING IMPROVED

. . . thousands report. Blessed relief from years of suffering from poor hearing and miserable ear noises, caused by catarrh of the head! That's what these folks (**many past 70**) reported after using our simple Elmo Palliative HOME TREATMENT. This may be the answer to your prayer. Nothing to wear. Here are SOME of the symptoms that may likely go with your catarrhal deafness and ear noises: Mucus dropping in throat. Head feels stopped up by mucus. Mucus in nose or throat every day. Hear — but don't understand words. Hear better on clear days — worse on rainy days, or with a cold. Ear noises like crickets, bells, whistles, clicking or escaping steam or many others. If your condition is caused by catarrh of the head, you, too, may likely enjoy such wonderful relief as many others have reported during our past 18 years. WRITE TODAY FOR PROOF OF RELIEF AND 30 DAY TRIAL OFFER. **THE ELMO COMPANY**
DEPT. 7CA9 **DAVENPORT, IOWA**

YOU MAKE $50

CATHOLIC CHRISTMAS CARDS

Make $50 for yourself, Sodality, Club, or School selling 100 boxes finest Religious Catholic Christmas Cards. Other fast money makers. Stationery, Novelties, Imprints, etc.

RUSH COUPON For SAMPLES on approval

ROBINSON CARDS
Dept. E-42 Clinton, Mass.

Name .....

Address .....

City ..... State .....

Avoids Unfamiliar Words

Bible Quotations For Nearly Every Answer

Marriage Treated Adequately

New Rules For Communion Fast

The NEW Catechism

'A Catechism for Adults'

Edited by Rev. Wm. J. Cogan

WRITTEN ESPECIALLY FOR INQUIRY CLASSES AND CONVERT INSTRUCTION

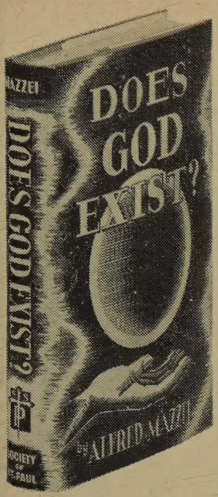
PRICE LIST

1000 Copies or More	45c Ea.
100 to 999 Copies	57c Ea.
10 to 99 Copies	60c Ea.
Single Copies	75c Ea.

Also in Spanish or Braille

SOCIETY of ST. PAUL

2187 Victory Boulevard
Staten Island 14, N. Y.



By Prof.
Alfred Mazzei

DOES GOD EXIST?

The throbbing problem and reality of God as the first cause of all beings, the Beginning and the End of all things is here considered, investigated and resolved by Prof. Mazzei in a most convincing way, through the traditional methods and the most recent ethnological, astrological, historical and apologetical documents.

Following the theories of Darwin and Haeckel, for eighteen years Prof. Mazzei boasted of being an atheist. Finally he settled his philosophical doubts and accepted the Catholic Faith during a visit to Lourdes prompted by the reading of Emile Zola's accounts of the miracles that had occurred there. He left Lourdes a new man—prayer came to his rescue. In order to enhance his gratitude and fidelity to God, Prof. Mazzei wrote *Does God Exist?*

It first appeared in Brazil in the Portuguese language, where it received the most favorable success. Two Italian editions were published in short order.

Does God Exist? is the work of a dedicated layman, probing the problem of God's existence from the scientific point of view. Its simple descriptions of the cosmos, and its vivid and precise argumentative form point to the birth of a new literary figure.

Presently Prof. Mazzei is teaching in Catania, Sicily, at one of the most ancient and glorious Italian Universities. He is the author of three other books and is now writing an autobiographical sketch of his religious journey which will be entitled, *From God to Satan — and from Satan to God.*

Pope Pius XII appointed Prof. Mazzei a Knight of Malta and Knight of the Order of St. Gregory, following the publication of *Does God Exist?* The Vatican's *Osservatore Romano* defined the book, "One of the most important works of its kind in modern times." 300 pp. $3.50

Order from your local bookstore or directly from:

ST. PAUL PUBLICATIONS
2187 Victory Boulevard, Staten Island 14, N. Y.

ST. PIUS X

THE POPE WHO DIED POOR

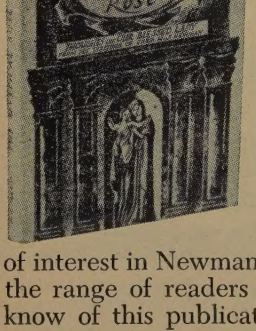
BY REV. PETER L. OCCELLI, S.S.P.

You will come to know—and we hope to imitate—the ways of a priest who sought the lowly things of life and whom God raised and exalted.

The author has made sure of all facts in this account by patient investigation in original sources. We feel when you read the last line of this popular biography that a corner of your heart will house the saintly Pius X—and that you will be a little closer to God.

272 pp. $1.25 Paper — $2.25 Cloth

Order from: **ST. PAUL BOOK CENTER**
2187 Victory Boulevard, Staten Island 14, N. Y.



THE MYSTICAL ROSE

By CARD. H. J. NEWMAN

"The Mystical Rose" collects together almost all the Newman Writings on the Blessed Virgin Mary—the whole Mariology of the famous English Cardinal, who is considered to be the greatest religious thinker of the last century. It is a book both for study and for devotion.

The thoughts of the Blessed Virgin collected in this book show us Newman's sublime faith in Mary and his devotion to her. The revival of interest in Newman's writings during the past few years has widened the range of readers and we believe that everybody will be glad to know of this publication. 146 pp. *Cloth* $1.50

Order from: **SOCIETY OF SAINT PAUL**
2187 Victory Blvd., Staten Island 14, N.Y.

PASTORAL LIFE

VOL. IV, No. 6 November - December, 1956

The Great Breach

VICTOR J. DRAPELA, PH.D.

ON that fateful July 16, 1054, the sun rose over the Bosporus upon a cloudless sky. At the ringing of bells a procession of bishops wound through the grand mosaic hall over to Hagia Sophia. Many of them had traveled for weeks to reach Constantinople in time for this council, that was to settle the bitter dispute between the pope of Rome and the powerful Eastern patriarch.

As the debate over "FILIOQUE" went on, Michael Cerularius faced scornfully the two papal legates on the opposite throne. There were long speeches in Greek and Latin and interpreters worked feverishly to dispel the mounting confusion. But the theological dispute on the Trinity was not the real issue. The synod was meant as the final showdown between East and West and the "FILIOQUE" rift seemed like a good excuse. For the last two centuries couriers and papal legates sailed between Rome and Constantinople to argue about ceremonies, privileges and legal clauses; yet the insignificant misunderstandings grew into big issues, when the Eastern patriarchs became protegés of the imperial court.

At noon the session of the synod was adjourned, but none of the bishops even thought of his siesta. Then, as the conclave reconvened, the Roman prelate stepped to the rostrum and his voice almost broke. By the authority of Pope Leo IX, he solemnly excommunicated patriarch Michael of Constantinople. There was an ominous silence in the hall, but the following murmur indicated the tragic consequences of that ruling. Tragic indeed, since

Already known to our readers for his interest in the DPs, *Father Victor Drapela* is also earnestly working for the reunion of Dissidents with Rome. We hope that his article may be welcomed as a timely pastoral postscript to the first U.S.A. Unionist Congress held in Lisle, Illinois, on September 28, 1956.

the pope, in whose name the censure was pronounced, lay dead in Rome.

OPEN WOUND ON THE MYSTICAL BODY OF CHRIST

Many of us don't like history. So why worry about it? Unfortunately, the Eastern Schism isn't just a bygone fact, it is an open wound on the mystical Body of Christ. It won't stop bleeding unless the more than one hundred million Orthodox return from their spiritual exile.

It's amazing to see how thin the wall is that separates Orthodoxy from Rome. Its faith is almost identical with ours, its orders and sacraments are valid, its canon law, with few exceptions, is sound. Unlike the Protestants, our Orthodox brothers have a deep devotion to the Blessed Virgin. Only when it comes to the question of papal authority, do we discover their fundamental error. They reject the visible head of the Church.

Fortunately, Rome has never accepted this spiritual "Iron Curtain" as final settlement. The desire of the popes for a reunion was underscored anew by the famous encyclical "Grande Munus" of Leo XIII, that mobilized clergy and laity the world over to pray and sacrifice for the dissidents' return.

It's a pity that by now the encyclical has become little more than an index number in seminary libraries. Most of us hardly even think of the problem of Orthodoxy, and what is worse, there is enough misinformation among Catholics on this point to make the eight million Byzantines, reunited with Rome, shiver in our midst. Our people are quite bewildered, when confronted with the existence of their Eastern brethren and they seldom accept them as equals. Mutatis mutandis, we have on our hands some sort of "racial problem" inside the Church.

A frank pastoral evaluation of this state of affairs is badly needed. In most cases it is just a lack of

Vol. IV, No. 6 PASTORAL LIFE NOV.-DEC., 1956

▶ Pastoral Life is owned, edited and published bi-monthly, with ecclesiastical approval, by the Society of St. Paul, 2187 Victory Blvd., Staten Island 14, N. Y., as a pastoral aid for priests. — Telephone: GIbraltar 2-0047. — Entered as second-class matter at the Post Office of Staten Island, March 25, 1953, under the act of March 3, 1879. — Copyrighted, 1953, by the Society of St. Paul in the State of New York. — Member of the CPA.

▶ Subscription Price: $1.50 yearly; 2 years $2.50; 4 years $5.00; Canada & Foreign $2.00.

▶ Advertising: Angela Crawley, 28 E. Jackson Blvd., Chicago, Ill., national representative.

▶ Editorial Correspondence: Manuscripts, remittances, changes of address, etc., must be addressed to: *The Editor, PASTORAL LIFE,* 2187 *Victory Blvd., Staten Island* 14, *N.Y.*

proper education that can be successfully counteracted by an occasional sermon on Orthodoxy and the Uniates. Our people are eager to learn something about these questions. Perhaps we will find it pastorally feasible to invite, after obtaining the proper ecclesiastical permission, an Eastern Catholic confrere who would celebrate his Liturgy for our parishioners. The reception of Holy Communion under both appearances and the colorful style of Eastern religiosity will impress them immensely, and it will as well underscore the world-wide scope of the Church. The spiritual outlook of our people will be enriched by a new dimension.

Western ignorance of the Byzantine world has done considerable damage in the past. So much the more as it turned into an attempt to "Latinize" the Uniates.

The other day I visited a large church of the Slavic rite in Canada. Except for the Russian cross with three bars I couldn't see there anything Byzantine. The ikonostasis, a screen depicting Christ, His Mother and other saints, was missing. So was the suspended tabernacle, a typical mark of the East. Everything looked much like in a Roman Catholic church. No doubt, after having seen such a "Latinized" church, an Orthodox would be reluctant to become a Catholic, for fear of losing his ancient rite of which he is rightly proud.

The Church's official policy, however, spells out a real love for the Byzantine Catholics. It is strikingly evidenced by the establishment of seven Eastern Pontifical seminaries in Rome. The Russicum is considered as the most outstanding among them. It is located next to the Oriental Institute, just a couple of blocks off the magnificent basilica of Santa Maria Maggiore. As you enter the seminary's Byzantine church, you step into a different world. The scent of incense penetrates every square inch of the richly ornamented interior and darkened ikons reflect the flickering light of oil lamps.

The faculty of the Institute is an outstanding cosmopolitan group of Jesuit priests. They grow beards and talk Russian fluently. A few of them are "bi-ritual", permitted to use both Eastern and Western rite, others are "adapted" exclusively to the use of Eastern rite. These men have gained an impressive knowledge of Byzantine patrology and liturgy, and of the complicated Eastern chant.

It seems as though the Kremlin hates the Russicum just a bit more than it hates the Vatican. During my visit at the seminary, its young-eyed rector, Father Bohuslav Horacek, S.J., spoke of suspicious characters spying around the premises. "It's a pity", he grinned. "The Soviet embassy is wasting lots of money that way." Red charges that "Russicum-trained spies and provocateurs" committed all kinds of crimes against the Soviet Union are ridiculous, but the Communists

have reason for detesting the place. At a time when the Orthodox Church of Russia is slowly being choked to death, the Pontifical Institute gives new hope to Byzantine Christianity.

HOW FAR OFF IS UNITY?

Recent anti-Catholic charges fired at us by Orthodox churchmen from Greece damped predictions of an early East-West Church reconciliation. We might as well face these facts. Although the power of grace is unlimited, much groundwork seems yet undone. However, the movement toward unity is on and it's far beyond the purely research stage.

A bi-ritual Benedictine monk from Belgium told me that the present program calls for the consolidation of Catholic minorities of Eastern rite, in so far as they are out of Communist reach. (Those behind the Iron Curtain were liquidated in a massacre right after the war, with most of the bishops and many of the priests either killed or deported, and the rest forced into collaboration).

It will be revealing for the Russian Orthodox leaders to see, once they have been liberated, how well the Church treated Byzantine groups that had made peace with Rome. "If we ever go East", the Belgian monk told me, "we won't go there to instruct the Orthodox in religion. Our main job will be to win back their confidence and to dispel old prejudice." There is a good chance that entire units of the Russian Church and of other Orthodox bodies will return to the fold "en masse", as had done some smaller groups in the past.

Christmas Greetings!

We wish to express our deep appreciation for the encouragement and confidence you have placed in us and extend to you our best wishes for a happy and holy Christmas season.

—The Editors

But as for now, the slow preparatory work must continue. It consists mainly of the little publicized meetings of Catholic and Orthodox theologians. Since 1907 the liaison was on through the Velehrad Unionist Center. This shrine of Sts. Cyril and Methodius in central Czechoslovakia is located in Roman-Catholic territory, but nevertheless quite acceptable to the Orthodox who revere the Slav apostles as saints. With full approval of the Holy See, Catholic and Orthodox theologians met there repeatedly, with the Catholic archbishop of Lwow, Andrew Septicky, acting as intermediary. The group was known as "Academia Velehradensis" and it published a wealth of research material in its "Acta Academiae Velehradensis". The papers were written by Orthodox and Catholic authors and it is refreshing to note how much they had in com-

mon. However, with the Red invasion of central Europe, the activity came to an abrupt end.

To fill the vacuum, an American Benedictine abbey opened its doors recently to the Velehrad movement. Abbot Ambrose Ondrak of St. Procopius' at Lisle, Illinois, put it this way: "The unionist work must continue. Until such a time as the great Velehrad center may be liberated, we shall deem it a privilege to carry on." At present, the program is being formulated under expert advice of veteran Eastern missionaries. Besides theological discussions it will have to include a drive of acquainting American Catholics with Eastern problems. Only then can we expect that our people will get interested in this all but forgotten missionary effort of the Church. And here is where our help will be needed. Without the pastor's encouragement, our people will shy away from this "terra ignota"; they might even suspect the bearded Byzantine missionaries of "leftist leanings".

Of course, it is too early to predict how much U. S. Catholics can do in this specialized field. But drawing parallels with American accomplishments in pagan-mission work, one should expect a great lot. Even men of Bishop Sheen's stature predict that with enough spiritual backing of the people, an effective mission could be dispatched to Russia within our lifetime. Yet, the unity-movement must first sweep our Catholic masses.

In this perspective, it seems as if the Communist nightmare was permitted by God to climax the self-imposed suffering of Orthodoxy and pave the way for a long overdue reconciliation with Rome.

THIS IS ALASKA TODAY

Alaska is a country that demands great sacrifices of a missionary priest. To a collection of huts called mission posts in the trackless expanse come the calls from the outer wasteland that send him tracking over miles and miles of hard-packed snow to bring the last comforts of the faith to the dying and Mass and Communion to the living. He must grapple with a bewilderingly intricate native language. He must share the plain lot of a primitive people. He must harden himself to isolation, loneliness and bitter cold. An igloo is the breeding place of disease when the small fire within melts its inner wall and turns the frozen floor into a thick mud. The glamour is all gone.

This is the Alaska mission. The gold rush is gone; the igloos are going in the favor of wooden homes. But the Northern Lights still shine a celestial beacon and benediction on the work of the Alaska missionaries for the salvation of souls.

—Jesuit Missions.

The Incarnation-- the Inspiration for the Priest

JOHN P. MURPHY, S.J.

AT the core of civilization is the Incarnation. In its incandescence, time and eternity fuse into the immanence and immediacy of the one thing that is necessary—now. In its light, the obscure becomes luminous and gleams with the glory of God. And around this core of flesh and divinity hypostatically united in a mystery of love, the priest (an alter Christus) moves and has his being.

THE DIVINE POINT OF VIEW

The Incarnation is the motif and inspiration of the priest. The mystery provides the pattern for his priestly existence and, at the same time, furnishes the inspiration to live out that mystery through his Mass, his morning meditation and his mediation between God and men. The mystery of the Word made Flesh is the motif for the priestly life. The mystery is a motif because the meaning of the mystery, so far as we can explain it, is this: Divinity embraced humanity; the creator wedded the creature; God assumed flesh so that God in the Flesh might save and deify fallen human nature. Such precisely is the career of every priest.

In the aureate phraseology of St. Paul, ". . . every high priest taken from among men is appointed for men in the things pertaining to God, that he may offer gifts and sacrifices for sins."[1] The priest is a man "taken from among men."[2] That fact is the cause of his humiliation and the source of his humility. He is ". . . appointed . . . in the things pertaining to God . . .";[3] this exalted career is the cause of his gratitude and the source of his

Father John P. Murphy was ordained at Weston College in 1944. Pursued special studies at Fordham and taught at Fairfield Prep School and Boston College. At present he is assistant Librarian at Weston College. Contributed articles to many professional periodicals.

1. Hebrews 5, 1.
2. Ibid.
3. Ibid.

splendor. The *sacerdos* is called from among men—not for himself alone but to mediate between God and man, heaven and earth, that through his ministrations may rise continuously to God that odor of sweetness which lifts the hearts and minds of the faithful to heaven. Through him, the priest, sacrifice pleasing to God is offered for the sins of the faithful and the sacraments of God are dispensed to them to fill them with the vitality of divine life. Thus through his, the priest's, mediation works out in them the mystery and the economy of the Incarnation.

From the very first pulsations of the Incarnation, Christ the God-Man was a priest. The first movements of His created mind and will were an orientation to God the Father. In that initial stirring in His mother's womb, Christ the Great High Priest offered Himself as a Victim to His Heavenly Father in a supreme act of sacrifice; of adoration, praise, thinksgiving, propiation and impetration. Inchoatively the sacrifice of Calvary had already begun.

In *voto* Christ was offering up the sacrifice of the Cross. The soul of that ineffable sacrifice was already in existence. That soul of sacrifice was the offering by the Sacred Heart of Jesus, the Priest, of the Sacred Heart of Jesus, the Victim, in an act of perfect obedience to God the Father's All Holy Will. The internal offering of Christ had already taken form. That internal offering of the Sacred Heart would continue unceasingly to perfect itself on Calvary, to perpetuate itself in the Mass, and to perdure for all eternity in heaven.

MANUSCRIPTS WELCOMED

While we continue to commission appropriately chosen subjects from qualified clerical writers, we wish to remind you that original contributions are always welcome for publication in these pages. We pay for manuscripts on acceptance.

On Calvary that internal, primary, principal sacrifice would externalize itself—take a body, as it were. Thus the soul of the sacrifice, Christ's internal offering of His Sacred Heart as a victim, would bodify itself forth in the form of a criminal nailed to a cross, a criminal bruised and bloodied, dying in shame and agony. Here on Calvary would be the consummation and perfection of Christ the High Priest's sacrifice. Inchoatively, internally, however, that sacrifice had begun thirty-three years before when the mystery of God's love for man materialized in the Incarnation as the God-Man first stirred in the womb of His virgin mother.

Such a motif and inspiration does the Incarnation furnish to every priest. Thus through the great High Priest's eyes each priest sees the mystery of the Incarnation. Such, as it were, is the divine point of view of the priest. What is the human point of view of the priest?

The priest's human point of view should be the same as Christ's human point of view. From the first pulsation in the womb, Christ the Priest, as a man and a creature, saw with theandric luminosity the greatness of the Creator and, by consequence, the lowliness and abjectness of His creaturehood. From this self-revelation flowed supreme acts of humility and self-abjection. This self-abjection was so much the more sublime, since of all possible ways presented Him by which He could redeem mankind, He chose the path of ignominy and suffering.

At the cross-roads of honor and humiliation, Christ chose the low road to lead sinners over the hill of Calvary to salvation. His choice was not compelled. It was free. Why of all possible roads to salvation did He choose the *via dolorosa*? Not for Himself but for love of us He chose it.

Penance and expiation, humiliation and suffering were the aftermath and destiny of our sins. There was no other way back for criminals. To console us, to inspire us, to pioneer the way, Christ Jesus the High Priest and Victim chose the way of humiliation and crucifixion. Such should be the motivation and model for every priest.

Essentially the priest's career is a crucified one. It is a vocation of self-humiliation and self-holocaust. Confronted and challenged by the pleasures and riches and honors of this world, the priest despises them. Such a repudiation is not easy. It is difficult with a difficulty involving pain and self-privation. As compensation for the difficulty of the priest's vocation, however, is the realization that this self repudiation is the most sublime of human vocations. It is the vocation of Christ the High Priest Who "having joy set before Him chose the cross despising the shame." [4] And only in terms of the cross and shame can a priest realize and fulfil the deeper meaning of the mystery of the Incarnation.

4. Hebrews 12, 2.

RELIGIOUS ORDERS HAVE ABOVE MILLION MEMBERS

The total world membership in Catholic religious orders and congregations is more than 1,000,000. In the U.S. there are 18,097 religious priests, 8,752 brothers, and 158,069 sisters, which figures amount to 17.4 per cent of the world's religious.

Religious communities of men have 180,443 members in 17,922 houses in all parts of the world, the survey published here by the International Catholic News reveals. There are 886,259 sisters in 72,342 convents.

A Priest's Reading

Louis G. Miller, C.Ss.R.

A PRIEST'S library may usually be divided into two parts. First, there are the books that represent a process of involuntary acquisition. That shelf of volumes on ancient Irish history, for instance, that Father O'Toole, dead these many years, left to his unheeding young nephew, Father Anton Wolthenschlager. Alas, the only function they now serve is to fill space on the shelves. Then there are the books priests receive as presents on special occasions. Your average Catholic, in giving a book to a priest, wants to play it very safe; he either chooses a book of sermons, or else one with an extremely pious title such as "Sighs from the Sanctified Soul."

You can find such volumes in every priest's library, in their bright jackets, and perhaps a bookmark on page 20, indicating a valiant but losing effort on the part of Father to peruse them.

Father Louis Miller, one of the four nationally known Miller brothers on the staff of LIGUORIAN, has been introduced to our readers in three previous articles.

Then there will be a scrabble of other books more or less involuntarily acquired and from heaven knows what sources; perhaps textbooks from high school and the seminary, a complete Shakespeare or a set of Mark Twain or perhaps the complete works of Isobel Clarke, donated to the parish house by the daughters of St. Dorcas.

Now all this is natural enough, and my object is not to complain about it. My purpose in this article is to make the point that every priest has a duty to use his own mind and judgment in building up his library with the kind of books that are proper to his profession.

REASON FOR LIBRARY

As to why a priest is required to have a library and to do a certain amount of reading, surely the fundamental reason is obvious. With all due allowance between the "hand-minded" and the "book-minded" among the clergy, between the theoretical and the practical cast of mind, the fact re-

mains that a certain amount of study is essential. The priest is a professional man, the interpreter of the sacred sciences to the people. These sciences are sufficiently involved and abstruse in themselves, apart from the modifications and adaptations which flow from changing times and circumstances. How can a priest rightly discharge his duty of preaching and teaching without continual application of his mind to these matters?

A doctor who would make no effort to keep up with the latest findings in medicine would be severely criticized. New drugs and new methods of applying them, and new ways of diagnosing and treating ailments, these matters are constantly being discussed in medical journals. The public rightly feels that the doctor has a duty towards his patients to keep abreast of authoritative scientific findings.

The parallel holds good for a priest as well. It is of course true that the actual content of revelation does not change. Nevertheless, like a budding rose, dogmatic truth continues to unfold to fuller beauty from one generation to the next. Exegetes are constantly throwing new light on difficult passages in the scriptures. As in the case of the celebrated Dead Sea scrolls, archeologists and other researchers into the past are adding to our knowledge of God's word and the circumstances in which it was written. In the field of moral theology new problems are constantly arising, in the area, for instance, where medical practice and ethics are intertwined.

The average priest, of course, does not have the opportunity for scholarly research, but surely he is expected to grasp the broad implications of these scientific findings and opinions in order to incorporate them into his own teaching of the people.

This duty was forcefully and beautifully expressed by Pope Pius XI in his encyclical to priests dated December 20th, 1935:

"It is necessary that the priest, no matter how busy, should continue his theological studies with unremitting zeal. The knowledge gained at the seminary is indeed a sufficient foundation with which to begin, but it must be grasped more thoroughly and perfected by an ever increasing knowledge and understanding of the sacred sciences. Here is the source of effective preaching and influence among souls. Yet even more is required . . . the priest must be graced by no less knowledge and culture than is usual among well-bred and well educated people of his day."

After commending the idea that some priests with sufficient aptitude and talent should specialize in certain fields, the Holy Father goes on to say:

"And among the rest of the clergy, none should remain content with a standard of learning and culture which sufficed perhaps in other times; they must try to attain a

higher standard of general education and learning. It must be broader and more complete, and it must correspond to the generally higher level and wider scope of modern education as compared with the past."

Pius XII, in his encyclical *Menti Nostrae,* reenforced these ideas, and added a special note apropos of our subject here, that cathedral and even parish libraries used by priests should be well stocked with books of every kind, especially those relating to religious and social questions.

WHAT KIND OF BOOKS?

A priest's library, then, it seems obvious, should represent one of his more important concerns, and the books in it should largely be the result of his own careful choice. Following are the general lines along which, it would seem, the priest's choice of books should be made.

First and foremost, there are the books which the priest should have on hand to nourish his own spiritual life. Meditation in the priest's life "can in no wise be substituted for," warns our present Pope. Writers like Bishop Prohaszka and Monsignor Bellord (Meditations on Christian Dogma) present material which is at the same time solid, devout and practical.

Meditation books should be supplemented in the priest's library by some good selections in hagiography. To mention just a few out of many gifted modern writers in this field, the priest will find the saints' biographies written by Daniel Sargent, Theodore Maynard, Johannes Jorgenson and Father James Brodrick both interesting and virile in their treatment of their chosen subjects. To these lives of the saints should be added one or other of the dogmatic-ascetical works of a writer like Father Garrigou-Lagrange. Such books will prove useful not only for the priest himself in his own spiritual life, but also in his important work as confessor and director of nuns.

Next in importance after the care of his own spiritual life, the priest should consider it his responsibility to mature and expand his knowledge of the sacred sciences, and to have the books on hand that will enable him to do so. In the field of moral theology, for instance, besides the annotated copy of his seminary textbook, it would be well for him to have on hand for ready reference a concise and handy manual such as that of Father Jone. Then also, in regard to dogmatic theology and church history, many excellent presentations of material are appearing in book form. The priest should surely keep in touch with what is being published, and select items according to the moving of the spirit or the need of the moment and of course the size of his purse.

The conscientious priest will consider it a duty to keep up with mod-

ern developments in scripture translation, and will have in his library not only the venerable Douay, but the Confraternity and Knox versions as well. One should be able to find there also one or other of the standard *Lives of Christ*—Ricciotti, Prat, Goodier, or that devout old standby, Fouard. Checking the book lists, one can find much that is interesting and useful in the field of Scripture, and good commentaries and background books such as those of Canon Denis O'Shea will do much to liven up the priest's pulpit discussions of the Sunday gospels.

PERIODICALS, HOBBIES

How about the vexed question of periodicals? Some priests subscribe to them in superabundance and without much selectivity; others are very sparse in their choice. Surely in every rectory at least one or other of the clerical professional journals should be on hand: the *Ecclesiastical Review*, the *Homiletic and Pastoral Review*, the *Priest*, and *Pastoral Life*. We might add to these *Emmanuel*, the official organ of the Priests' Eucharistic League, and *Worship*, serving the cause of the Liturgy, a cause which comes within the scope of duty for every priest, according to his circumstances. Periodicals such as these, if faithfully read from month to month, will keep the priest abreast of new problems and new advances in the moral, religious, and liturgical fields. Other magazines of course have their place in the rectory, according to the priest's inclination, but always within the boundaries of prudence and good taste. Not all secular publications, obviously, fall within those boundaries.

Finally, ample scope is permitted the priest in his choice of books to cultivate his own hobbies. For one it may be the Civil War, for another, mystery novels of a particularly gory nature. There is nothing unpriestly in thus pursuing a hobby, so long as it is kept in its proper perspective, and so long as the priest has the prudence to stay away from the bad stuff and the cheap stuff that sometimes is pawned off on the public in the form of books.

Here then, in sketchy outline, is an answer to the question as to why and what a priest should read. In reply to a military chaplain in World War II who protested that he was too busy to say his breviary, a missionary bishop in the Pacific had this to say: "If you are too busy to say your Office, you are busier than God wants you to be."

The same warning can be applied, in a lesser degree, of course, to any priest who professes himself too busy to set any time aside for reading. If he will not thus nourish his mind and soul, he himself must inevitably suffer a lessening of spirit, and the people with him, whom it is his duty to serve and to save.

"Anything Else, Sister?"

John C. Schwarz, S.J.

CATHOLIC layfolk and Catholic priests are quick to proclaim that the Church today depends mightily upon the work of the Sisters. The visible works of the innumerable orders and congregations of religious women in teaching, nursing, caring for the orphaned and the aged, and various other apostolic works as well, come in for a loud share of well-deserved acclaim. But, understandably enough, what does not win the attention of the outside world is the heroic interior lives of women religious, lives characterized by a daily generosity to Christ, a daily striving to bring all the details of workaday life in to a loving conformity with God's Will for them. But if the outside world understandably overlooks this interior nobility of the sister's life certainly the priest, and above all the priest-confessor to sisters, should not.

In the spiritual, interior life of a nun working out her salvation and her perfection in the always-challenging service of Christ, the priest-confessor plays a uniquely important role. Not only is the confessor, obviously, the source of the weekly sacramental grace of absolution but he may well be the most important counselor to whom a sister may turn with a spiritual problem whether of greater or lesser magnitude. Most important counselor? It is not all inconceivable that he is the *only* counselor. In that case his role increases in importance, and any negligence in the matter increases in culpability.

COUNSEL IS NEEDED

The average nun puts in a day which taxes body, mind and heart to considerable lengths, possibly in some cases to extremes. Tomorrow brings the same. Amidst a daily schedule which can exhaust less rugged souls merely in the reading or observation thereof, the nun is laboring to follow the rules and practices of her Order confident in the hope that these are for her

Father C. Schwarz, is presently stationed at St. Stanislaus, Cleveland, Ohio. He wrote this article while he was daily confessor to the Sisters enrolled in the Fordham University summer school.

the way to Christ. But counsel is needed. Guidance is essential. If confessor-guidance is not available the sister may easily find herself fundamentally *alone* in the daily struggle to balance the demands of her varying obligations of work and prayer and charity. And when one goes on alone in such vital matters for any considerable length of time, the results can be crippling if not disabling. Much depends on the confessor; he is in position to add to the growing burden or lighten and even dispel it.

Just how does a confessor add to the growing burden of a sister who finds Father A. assigned as weekly confessor to her community? *First* of all, by haste, by indicating in manner and procedure that 'we've got to get along here now; please be brief and be gone'. *Secondly,* (and the second commandment is like unto the first) by failing within the privacy of his own mind to regard each of these religious-penitents as an important individual soldier in the consecrated corps of Christ, an individual altogether worthy of (and sometimes definitely needing) personal attention. *Thirdly,* a confessor may add to the problems of a sister somehow troubled in her striving for Christ by failing in learning. Actually this latter is not nearly so imposing as perhaps many priests presume it to be.

But why "lower the boom" on the confessor? After all, he's busy and he's striving, too. Hasn't sister someone within the convent to whom she can, after all, more profitably turn? Father may not be a religious, an "Order priest", and he certainly isn't a woman. Does not that ease him gently from the picture, gently and maybe gladly? What he alone is able to contribute is that indispensable absolution; are there not others better qualified to attend to the rest?

Perhaps the answer to the foregoing query will be sometimes yes, but sometimes it will certainly be no — and within the members of one community some may stand in real need of priestly counsel while others do not. But if the confessor's quiet and unrushed manner does not indicate his readiness to assist beyond receiving the actual recitation of sin and faults committed, and absolution, then he will never know if any of the religious needed further aid. Christ will know. The sister will know. But the confessor will not know, at least not now.

Sometimes a religious has sought counsel and assistance within her community but has, for one reason or another, met only with discouragement in the matter. If the confessor has not the time, or perhaps will not take the time, then what? If the problem be sufficiently burdensome and sufficiently prolonged then serious damage, even defection may result.

Those who have so generously put their lives into the hands and heart of the Son of God deserve

preeminently to live with His deep peace in their souls. But this peace is precisely what is sometimes found to have strangely disappeared from the souls of these consecrated religious, possibly because over long periods of time proper direction has been denied. That is nothing else than sad. The confessor has a work to do there, to be ready and interested to help when signs of some continuing unrest of soul are manifested. When Christ has specially called a soul to religious consecration, and permeated that life with His infinite love, surely such a soul should be at peace despite the trials and perplexities of daily living. But if Christ's peace is clouded there, Christ's minister should be eager to help, and experience even a sense of privilege in the doing. If, as the theologians tell us, Christ acts through the sacraments, then surely the whole Christ, His peace, gentleness and personal concern, as well as His divine forgiveness should be powerfully evident. To the priest goes the incomparable opportunity of sacramentally manifesting these qualities of Christ at the altar, in the pulpit, the rectory office, and in the confessional.

Some sisters will request the assistance of the confessor directly. But most tend to wait for some added indication that a further question or request on their part would not be amiss. The confessor then may find that he can very simply manage this indication, after commenting very briefly on the strict confessional material just spoken by the penitent, by adding "Now was there anything further you wanted to ask or say?" That's all. Most will decline the offer, at least for the present, but will as a rule display rather plainly their appreciation of the consideration thus shown, realizing that when they leave the confessional it is because they personally are finished and satisfied, not because they have been kept to a tight schedule.

Surely in this as in all things human the confessor may sometimes find it abused when a rare penitent undertakes a mere description of this or that vexation in community life. But such persons can be gently curbed easily enough. The average sister will utilize the opportunity to disclose only matters which are within the proper scope of the sacramental situation. Very great good can thereby be accomplished, helpful to the religious and even consoling to the priest.

Confessors may sometimes hesitate because of the impression that the sisters are of a frame of mind which is alien to his own in some degree, a mentality which makes over-much of small and even microscopic matters in daily life. But it may be helpful for the priestly mind to recognize that this difference, while real, is in externals and superficials mostly. Underneath, father confessor and sister penitent are both dedicated to the same Lord Whose Will for each

does not differ substantially. However, the sister is apt to focus very keenly on what her rules tell her in minute detail to do and not to do; these outline the road to Christ and the adventure with Christ for her. Thus these details are full of importance—Christ's importance, if she is seeing them clearly. The priest, on the other hand, may be more apt to find his daily concern in broader matters such as his Mass, instruction sessions, the various sacraments as they occur throughout the week, parish details, and so forth. He too has many of the same general obligations in spiritual matters as the sisters—prayer, self-examination, fraternal charity—but the larger external activities are apt to dominate his attention. But the priest with his stole and the sister on her knees are fundamentally at work together in the same way of life. Hence the ordained ambassador of Christ is fundamentally equipped to understand and assist the woman consecrated to Christ—if he wishes to do so.

AID TO THE MYSTICAL BODY

When a priest provides sacramental counsel and assistance to sisters in a community assigned to his administration he is moreover contributing a most precious aid to the Mystical Body when he provides personal interest and direction to religious who have consecrated their total lives to the life of the Body which is Christ. On the contrary, perfunctory haste, timetable confessions, constitute a minimizing and even at times a real denial of the nourishment indispensable to the life of that Body in this particular member—this one sister now on the other side of the screen. A confessor's procedure in this situation, especially his habitual procedure, is a serious point for concern or for consolation.

There are problems, of course. There always are. The major problem here is apt to be the limited time available. Or is time really the major problem? Could the major problem sometimes be found rather in the attitudes which have been formed and long accepted, attitudes whereby the confessions over at the convent have been tagged with a priority several notches lower than several other parish needs? In some cases, it must be admitted, the time limitations of a busy priest's schedule may represent an insuperable obstacle to any lengthening, however slight, of his weekly allotment of time for the confessions of the sisters. But such limitations should be conceded only when a truly serious evaluation of the total picture has been made, an evaluation in which the human and divine resources have been estimated at their full (and, really, incalculable) worth.

"Now was there anything else you wanted to say or ask, Sister?"

That's all it takes. And it pays off.

Faith and Personality Problems

MICHAEL J. COX, M.S.

THERE is a wide scale concern today about human behaviour . . . not necessarily, indeed, about this behaviour as it related to moral ends but rather about the inner workings of the acts themselves. It is the springs of action, more than action measured by moral responsibility that is receiving serious attention from those who are interested in human welfare. The reason for this is not difficult to see. A puzzling and distressing problem of modern life is the high ratio breakdown of responsible human activity attributable, it is held, to mental and emotional, rather than physical causes. Even as a social problem, a concern about the condition is indicated. When a car engine performs smoothly, there is little desire to tinker with its mechanism, but when it ceases to function in a proper manner, one is forced to seek for the causes under the hood. When, therefore, statistics reveal that half the beds, or better in our hospitals are occupied by the mentally ill, either seriously so or in a less grave form, it is only natural that a determined search be made for a solution or an explanation.

As might be expected, it is medicine that has made the most energetic effort in this direction to date. However, it must be admitted that its success in this field is in no way comparable to what it has enjoyed in the related fields of purely or predominantly physical ailments. In this latter domain, the use of x ray, radioactive isotopes, and many marvelous new techniques have enabled science to peer into dark corners of the human body, hitherto inaccessible, there, to track down the causes of physical disease and relieve its victims. Although the soul is a spiritual entity and not subject to the same analysis as the body, nevertheless, this fact has not prevented medicine from trying

Father Michael Cox, is Master of Novices and assistant Provincial at Our Lady of La Salette, Bloomfield, Conn. His first book, RAIN FOR THESE ROOTS—an interpretative study of Our Lady and modern times with particular relevance to Liberalism as it has affected the present day view-point—has just been released by Bruce.

to repeat in this sphere of the spirit the same successes it has had with organic disease, even though the data it has to work on is tentative and unreliable by comparison.

FREUDIANISM IS STILL HAVING ENORMOUS INFLUENCE

Whatever data medical men have been able to discover about the workings of the mind and the unconscious is today evaluated almost entirely in terms of Freudianism with its basic postulate of Pansexualism and its derived notions that repression of natural instincts holds the key to mental and emotional ills. One does not have to enter here into a discussion about the objective validity of the theory itself to realize that in practical application it has had . . . and is still having an enormous influence on the thinking of people with regard to mental aberration. That this is not restricted to the analysist's couch but has become a part of formed public opinion only makes it more dangerous. In books, magazines, and the theater and, indeed, in every-day conversation, the view is current, that restriction of one's natural impulses is dangerous to health. Distinctions about lawful and inordinate appetites that might make all the difference in the world in professional hands are lost sight of. The tendency of the layman is to over-simplify and there is little doubt that the only clear impression he has in this instance is a general notion that repression of one's natural desires may be dangerous to health; he has been told that thwarted urges do not fade out of existence but remain in the limbo of the unconscious from which they may return to divide and destroy the personality.

THE ROLE OF SELF DENIAL

What then of the teaching of the Church? Is not the whole edifice of Catholic aspiration to good based on the belief in the need of self-denial? True, self denial is not an end in itself, but it has always been found necessary when a Christian strove for the higher aims of charity and sought to remake himself in the image of Christ, the Redeemer.

"The truth is that to be a christian is to put on the New Man, and in order that the New Man may live, the old man in us must die. The unfortunate thing is that the old man dies hard; and that is the reason why the life of a christian is a continual warfare against the tendencies and habits of his old self." (*The Interior Carmel,* John C. H. Wu. p. 56)

Christ, Himself, has been most explicit on this point in the Gospels. Dying to oneself is the condition of renewal or rebirth into a new life. "Amen, Amen I say to you unless the grain of wheat falling into the ground die, itself remaineth alone, but if it die, it bringeth forth much fruit." (John, 12:24)

"We rise on stepping stones of our dead selves to higher things," wrote Tennyson.

So that no matter how dim a carbon copy of the Saviour we attempt to become, it will be achieved only at the cost of self denial.

In spite of such clear doctrine on this point, the poorly informed Christian, exposed to a public opinion differing from his own, may jump to the conclusion that he is inviting trouble of a mental or emotional nature by his beliefs. For these beliefs demand that he uncompromisingly reject the unruly and inordinate in his appetites. Do such restrictions raise the chances of his becoming neurotic? And if this is so, does God demand that he seek the Kingdom of Heaven even at the risk of a destroyed personality?

Far from being a destroyer of personality, the restraints and self-denials which are part and parcel of the Christian pattern of conduct, are healers and liberators of vital personality forces. However, in view of some of the findings in the fields of psychology and psychiatry, it would seem that the checks and self-denials in the Christian life must be accompanied by a knowledge of their purpose in order that danger be avoided. The Christian must have in the forefront of his mind a conviction that the things he surrenders are not merely lost but are the creators of a new life. He must be aware that in his rejection of sense excesses, for instance, he is occupied in the vital task of creating the harmony of the Christian life which the Gospel envisaged.

Frustration and a sense of defeat may come about when the practitioner of faith has only a dim knowledge of his role as a Christian, or grudgingly surrenders to a routine of conduct as happens, for instance, when an individual follows the behaviours patterns of a family, group, or locality without being individually conscious of the creative value of his acts. In this way, he is forever seeing the negative side of his faith, always the death of the seed . . . without considering the life that comes from it.

RIGHT SENSE OF VALUES

One cannot help thinking that the glitter and gleam of new things multiplied in our time makes it more difficult for a Christian to maintain his sense of values. In incredible volume, a veritable cornucopia of things has been developed for human use and enjoyment. In the long run, it may be the false expectancy, or unrealistic desires in life which such a variety in abundance creates that will effect us most deeply. Blessings though they may be in themselves because of what they have done to relieve toil and pain they are nevertheless in danger of creating a constant illusion that somehow, added up or richly possessed, they

will provide the materials for growth, personal fulfillment, and happiness. It is an illusion not always easy to se through. Yet, it is the Christian with his moral sense, who knows, or should know, that the resources of our time can never be absolutes, who is best equipped to deal with them, unless by lack of proper instruction, he is to all practical purposes a convert to the worldly point of view. One cannot help suspecting that large numbers of our Catholics are in just such a position today . . . suspended between two uncompletely realized worlds. On top of the measure of frustration which the complexity of the modern world must dole out to each, there is added a more subtle one of uncertain purpose in the case of the ill instructed Catholic. The end result may be a sense of alienation, of not belonging anywhere, which indeed can lead to distress of mind and, perhaps, bring on an unhealthy mood of discouragement and depression. More than in any other age we need now clear notions about our faith, concepts firmly held that enable us to judge the values of the world around us where there is no other reliable guide post. Unless we know that there is a great difference between what is an absolute, like the values of Faith, and the relativeness of all other things, it is no easy matter to reject the sophistication and display around us and not surrender to its pretence of being the whole of life.

Cana Family Action

If you are interested in Cana, you may also be interested in three newly published handbooks prepared by the Cana Committee of the Archdiocese of Newark. The first treats of the vocation of marriage, the parent-child relationship and spirituality in the home. The second volume's theme is the Life of Christ as seen toward the needs of the family. The third deals with the Mystical Body.

EACH VOLUME $0.50

Send your order to:

SOCIETY OF ST. PAUL
2187 Victory Boulevard
Staten Island 14, N. Y.

Perhaps, we need to think more on the implications of the word "teach" as Our Lord used it in the early days of the Church. Not, of course, that the truths He taught differ any from what the Church teaches now. Nevertheless, the Word preached then seemed to have put its hearers in a sound relation to their environment, a benefit that seems to elude us so often now-a-days, listening as we do from a more complex cultural background. When Christ taught the great truths of the Faith to the multitudes, there was a directness and fitness in His words that left His hearers consoled. Living close to nature as they did, it was easier for them to see the end and fabric

of their own spiritual existences reflected in the life of the world around them. To them, the Master spoke plainly that self-denial, endurance of hardship, and pain were the conditions of victory and of a new life, their lot was not made any lighter by His words but they were consoled and strengthened because their minds were put at peace. It was the kind of peace that results from knowing and accepting reality.

Christ made this reality plain because He treated the values of time and eternity in clear terms. He made it plain that peace of mind, personality growth, and contentment would result only from seeking first the kingdom of God. "Seek ye first the Kingdom of God and His justice and all these things will be added unto you." (Luke, 12:31)

Is it not true that now-a-days many tend to seek from their Faith some immediate, personal advantage because that is the way the world has taught them to think about everything else, a world that has put the individual at the center of reality? Unfortunately, many who profess to teach religion try to make it attractive by stressing the temporal benefits resulting from it, when, of course, such values come only as a result of "seeking first the kingdom of God."

Certainly, Catholics are not exempted by their beliefs from the pressures that are so much a part of our complex modern civilization, either in the economic, social, or related fields. However, where faith, properly understood, should provide an advantage, is in that it puts people in possession of a yardstick by which they are able to measure values. The world, today, considers the possession of "things" an absolute and failure and success in life are judged by the measure of their acquisition. In the competition that surrounds him, the Catholic must seek things also with intensity, but he should always know that they have not an absolute value, this quality is judged solely by what they can do to aid him in leading a good life. Failure then, to achieve notable success in the acquisition of "things" would not mean failure in life, since the purpose of his existence is geared to a higher end. Indeed, a Catholic must be prepared to see that failure on the material level may be a means by which God seeks his spiritual betterment. Our faith, then, instead of being seen as a hobble that dooms us to defeat beforehand in today's competitive world, should be a source from which we can derive a proper detachment, strength, and serenity. The Catholic must come to realize now more than ever that these values are his armor as well as his strength in today's conflict and to bring about a wider awareness of this need would seem to be a great challenge to Christian education at the moment.

The Goal of Education

ERNEST J. ZIZKA, O.S.B., PH.D.

YOU will easily agree that as time goes on, more attention, more money, and more concern is paid to the problem of education. Perhaps you will be surprised to know that the cost of education is fourth among the ten biggest expenditures of the Nation. It is but natural that we are all concerned about the problem of education, because we consider it as one of the safest, surest, and most efficient ways and means to all those wonderful things that make human life happy and a joyous experience.

It is through education that we learn how to use our innate abilities, how to appreciate great gifts of life, and how to build and create helpful contacts with our environment, our fellow man, and above all, with our Creator and Saviour. From this description of education we see what a wide field of interest it covers and how important it is to have a unifying concept that would keep every detail in its proper place and in proportion to all the rest.

Father Ernest J. Zizka's scholastic pursuits in the leading universities, here and abroad, and the experience acquired in organizing and conducting summer school classes for teachers in several large cities, prompted this vital topic.

PRIMARY GOAL OF EDUCATION

To get the proper and full benefits and fruits of education, we must establish its goals and aims. So, we must determine what we need the most for attaining a sense of security and happiness, and of peace and joy in all things that pertain to our physical, mental, and spiritual nature. We must make sure that we understand our fundamental need, namely, a positive contact with our Creator and Saviour. Our educational thinking must start with the idea that man received from God at the creation, all the great powers and gifts of integrity, righteousness, knowledge, and goodness, by which prerogatives God made man fit to be His happy associate and give to all earthly creation the final meaning of sanctification by his act of praise and worship of God. It is this all important office and function that man must continually fulfill and

live up to, in order to attain happiness, both here and hereafter. Consequently, the concept of the entire process and levels of education should be in line with this unbending truth and philosophy.

At the present time, this basic concept of education is represented by the threefold division of motivation on grace, reason, and senses. All these three areas—grace, reason, and senses—must be included in a genuine comprehensive and fruitful educational system, because it supplies the basic needs of man to perfect his spiritual, mental, and physical nature. We may honestly claim that it is only the Catholic and Christian educational system that adequately respects this triple consideration and adequately fulfills the requirements that it demands.

Since it is the purpose of education to improve and perfect man's innate capacities, attitudes, and abilities, it is necessary that the student be required to undergo a thorough and consistent training in his mental powers, particularly, the power of observation, appraisal and judgment in situations, all of which belong to the science of logic.

STUDY OF LANGUAGES

Another area that ought to be more emphasized and more consistently followed in our educational system, is the study of languages, both modern and classical. The modern language helps the student in acquiring an easy and graceful expression of his thoughts and capture the genius of his nation. The study of classical languages, particularly, Greek and Latin, develop in the student the sense of logic and thinking, through the exercise in grammar, calling for the ability to recognize the various parts of speech and to comprehend the meaning of the text. Likewise, the study of history has been in recent decades neglected with the tragic results that we have so few people really qualified for expert and masterful dealing with questions and problems of international scope. So few of our people in government positions have the competency of speaking fluently, two, three, or more languages! As a result, we are not successful in dealing with problems on an international level, but we are continually in a backward position and are respected only for our financial potential, as it is so obvious from the tremendous amounts of millions and billions that we spend on foreign and military aid.

It is time for our educators to realize the need of going back to the studies of classical and modern languages, and to history and fine arts, if we are to meet the challenge confronting us to play an international role, in the modern world. I am afraid that in the past, American schools and American educators have, through their lack of appreciation of cultural values, be-

trayed their trust of responsible leadership in training and molding the character and personality of the present and future generations with a sad result of incompetency to meet the emergencies of our times, as we see in war and labor conflicting situations and family and community harmful tensions.

TRAGIC RESULTS OF NON-RELIGIOUS EDUCATION AND CULTURE

Among the many tragic results of deficient education is the inexcusable indifference towards the observance of the Ten Commandments of God, especially in keeping holy the Lord's Day. It is to be regretted that the highest and most important function of our life, namely, that of worshipping, praising, and honoring God, is so flagrantly ignored, especially by some of the well-to-do and some of the intellectual, including men of professions. The great national problem of teen-agers is another example of this neglect of religious education and respect for divine law where the children are not taught to observe the right attitudes towards their parents as prescribed by the Fourth Commandment, "Thou shalt honor thy father and mother."

Another case of non-religious education and culture is the national moral bankruptcy of the sacredness of Holy Matrimony and the evil of divorce is afflicting through relationship ties more than one-third of the population. All in all, education that is not motivated by our solemn and everlasting obligations towards God and our neighbor, evidently develops a wrong sense of life values and no amount of contracts can have the binding force as is the case of religious conscience and personal honor. Sensate and non-religious education is the greatest enemy of a human family.

We would like to quote in this connection the English convert Father Faber, "...Education, considered simple as an intellectual cultivation, propagates sin, and multiplies and magnifies our powers of sinning. Refinement adds a fresh malignity. Education would provide the novelty, and refinement would carry it into the region of the unnatural. All highly-refined and luxurious developments of heathenism have fearfully illustrated this truth. A wicked barbarian is like a beast. His savage passions are violent but intermitting, and his necessities of sin do not appear to grow. Their circle is limited. But a highly-educated sinner, without the restraints of religion, is like a demon. His sins are less confined to himself. They involve others in their misery. They require others to be offered as it were in sacrifice to them."

CATHOLIC EDUCATIONAL SYSTEM

It is our joy and pride to know that the Catholic educational sys-

tem compensates the defects in human nature. The other systems fail to recognize the necessity of spiritual enrichment and integration of human with the divine life, which is most fundamental and essential to give a sense of security, peace, and achievement to our living. Thus, our American educational philosophy has suffered from the materialistic concept of John Dewey and William James' pragmatic system which overemphasizes the areas of senses against the importance of reason and religion. The consequences are very obvious and tragic, namely, that the tone of our culture and civilization is becoming more and more materialistic. This unfortunate misconception of education is responsible for crisis in our civilization which was very remarkably expounded by Professor Sorokin of Yale University. It was he who gave a very fitting label to this materialistic type of civilization calling it a sensate and contractual society. You will agree with his description, because we see daily examples of many serious mistakes, due to wrong sense of values that mar and destroy the very essence of human life, temporal, and lasting happiness.

That is the great difference in religious education, as compared with the secular, and materialistic teachings.

The Catholic and other religious schools give proportioned importance in their educational system to the areas of natural and supernatural realities. The Christian system of education restores to man the lost ability of union with God and gives him the power through faith to reconcile all bitter disappointments and failures against the background of his divine origin, eternal destiny, immortal greatness, happiness, and grace of redemption and sanctification through the merits of Christ and His Sacramental System.

It is the enjoyment of the redeemed state of man from sin by the Son of God and by participation in the divine life through the worship and the spiritual and corporal works of mercy, that are part and parcel of the Catholic and religious system of education. Therein, lies all the difference between the various systems, one complete and dependable and with roots and tradition in the Old and New Testament of the Holy Bible, including all the factual knowledge of natural sciences, while the other a mere collection of unrelated facts of natural science and empirical and sensate experiences without the vital support for the moral, spiritual, and supernatural areas of human life.

"When you educate a man, you educate a man; when you educate a woman, you educate a family." —ROBERT J. HEILER, S.J.

Things that Struck Me

By Winfrid Herbst, S.D.S.

WHEN in September, 1956, delegates to the International Congress of Pastoral Liturgy at Assisi came to Rome to see the Holy Father, Pius XII, he addressed them in a very fatherly way, saying, among other things: "We sincerely desire the progress of the Liturgical Movement and wish to help it, but it is also our duty to forestall whatever might be a source of error or danger."

Relative to the petitions that had been made asking that the priest celebrate Mass facing the people, His Holiness said, referring to the fact that the tabernacle on the altar would obstruct the view of the priest celebrating: "There is question, not so much of the material presence of the tabernacle on the altar, as of a tendency to which we would like to call your attention, that of lessening of esteem for the presence and action of Christ in the tabernacle. The Sacrifice of the Altar is held sufficient and the importance of Him Who accomplishes it is reduced. To separate the tabernacle from the altar is to separate two entities which by their origin and their nature should remain united. Specialists will offer various opinions for solving the problem of placing the tabernacle on the altar in such a way as not to impede the celebration of the Mass when the priest is facing the congregation. The essential point is to understand that it is the same Lord present on the altar and in the tabernacle."

THE MISSAL

The Pope told the delegates that the priest celebrant alone offers the Sacrifice of the Mass, not the people or the clerics or even the priests assisting. When the Consecration is completed the "'offering' of the Victim placed upon the altar can be done and is done by the priest celebrant, by the Church, by other priests, and by each of the faithful."

In this connection, and in view of the fact that there are so many petitions for the use of the vernacular, it struck me that Cardinal Cicognani, the Prefect of the Sacred Congregation of Rites, speak-

ing at the opening of the International Congress of Pastoral Liturgy, stressed the use of Latin as a sign of the Church's universality, saying that it is indeed true that "our people today do not succeed as in past centuries in understanding sacred rites in the Latin tongue. But this does not necessarily demand the substitution of the vernacular, for sacred rites can also be understood by a good translation."

He said, and this is worthy of note, since all too many users of the missal, also religious, are so absorbed in their missals, bent over them, peering into them, turning their pages, seeking commemorations, etc., that they almost forget the priest at the altar and what is going on there, *that it is erroneous to insist that people read in their missals all that the priest reads at the altar, for the priest has his own part and the people have theirs, in carrying out liturgical functions.*

THE AMOUNT OF WINE

Many priests, no doubt, have often wondered just how *little* wine need be used for the Consecration in the Mass. In Vol. VIII, 1956, of the N.C.C.A. *Blue Book* Father Francis J. Connell, C.Ss.R., is quoted as saying: "I believe that the very smallest amount of wine that a priest could reasonably use for Mass would be *about* two teaspoonsful. There must be enough to guard against the danger of invalidity through the addition of water. Again, there must be enough to make sure that the consecrated Species are really swallowed, and not so mingled with the saliva that there is no *potus*. Some would probably say that one teaspoonful would suffice for this, but for safety's sake, I would say two."

The opinion of Father John C. Ford, S.J., and of Father Gerald Kelly, S.J., who concurred with him, varies slightly from Father Connell's, we read in the next paragraph. Father Ford stated that "no one can say what the absolute minimum is for validity." Father Ford thinks that "one teaspoonful of wine could be used by most priests without any danger to validity." He goes on to say: "The reason I said that one teaspoonful could be used by *most* priests without difficulty is because with a scrupulous priest this might not be true." Two teaspoonful of wine, by the way, is an amount that little more than covers the bottom of an ordinary cruet. And by the way again, best thing is to have large, generous cruets, so that those who are accustomed to taking more wine may have it.

RELIGIOUS GARB AND TEACHING

That talk about separation of Church and State which becomes ridiculous even to the point of rabid fanaticism was given a stern rebuke by a decision of the Court of Appeals of Kentucky which upheld the right of Catholic nuns to

teach in public schools in Kentucky and receive pay from the state. From that decision, handed down Feb. 10, 1956, I extract the following paragraphs replete with common sense:

"While the dress and emblems worn by these Sisters proclaim them to be members of certain organizations of the Roman Catholic Church and that they have taken certain religious vows, these facts do not deprive them of the right to teach in public schools, so long as they do not inject religion or the dogma of their Church.

"The garb does not teach. It is the woman within who teaches. The dress of the Sisters denotes modesty, unworldliness, and on unselfish life. No mere significance or insignificance of garb could conceal a teacher's character. Her daily life would either exalt or make obnoxious the sectarian belief of a teacher.

"Our General Assembly has not yet prescribed what dress a woman teaching in public schools must wear, or whether she may adorn herself with a ring, button, or any other emblem signifying that she is a member of a sorority...

"The religious views of these Sisters and their mode of dress are entirely personal to them. If they were prevented from teaching in the public schools because of their religious beliefs, then they would be denied equal protection of the law in violation of the Fourteenth Amendment of the Constitution.

"BLESSED BE THE NAME OF MARY"

It was just a little item in the *Register* for October 14, 1956, telling that a letter from Lima, Peru, to the Baltimore *Fatima Findings* gave the information that every member of an "impious society vows to utter 50 blasphemies against Our Lady every day." Says *Fatima Findings*: "Let us pledge ourselves anew to offer at least as many Hail Marys each day as these men utter blasphemies."

Often enough I used to wonder, as many Catholics still do wonder, who could utter blasphemies against the Blessed Virgin Mary. Now I understand better why in the Divine Praises or Prayers in Reparation for Blasphemies we also say: "Blessed be the great Mother of God, Mary most holy. Blessed be her holy and immaculate Conception. Blessed be her glorious Assumption. Blessed be the name of Mary, Virgin and Mother."

It is good for the people to know such things. They should often be reminded; also that the prayers said after low Mass should be said for the afflicted people of Russia (order of Pope Pius XI) and for the other persecuted countries (order of Pope Pius XII).

NICOTINE A MORAL PROBLEM?

I wonder if this is a moral problem. It is only a paragraph from "Current Comment," *America* for Sept. 24, 1955:

"The indians...gave us, in short, tobacco, and unless we learn to live with it, we shall, it seems, come to die from it. Everybody knows that the weed has been accused of increasing the incidence of lung cancer, at least when used in cigarette form. That accusation has not, as far as our layman's view can penetrate, been fully substantiated. But a more serious charge has now been leveled. It poses a great problem both for the male consumers of cigarettes and for the whole tobacco industry. Studies at the University of California, subsidized by the U. S. Atomic Energy Commission, seem to prove that men between 50 and 69 who are regular cigarette smokers have a death rate due to diseases of the coronary arteries that is 'significantly and appreciably higher' than among non-smokers. Heavy cigarette smoking, it appears, increases in men the fat-content of the blood stream; this taxes the heart. The report says that such smoking accounts for a 40% increase in deaths from coronary heart diseases. If these findings are true, they confront every heavy smoker with a grave decision—can he justify the risk he runs? But they confront the tobacco industry with a graver problem: can it continue to push the consumption of sigarettes without reasonable certitude that cigarette smoking does not cause an increase in deaths from heart disease?"

In one of his Talks to youth, Arch-bishop John Mark Gannon, whose sermons are monuments of the fidelity of a pastor to his flock, said, among other things: "Pure air pumped into the lungs and nourishing food deposited into the stomach are secrets of a long life. Tobacco contains a certain amount of nicotine. A small amount of nicotine is retained even when the tobacco is reduced to smoke. All chemists agree nicotine is a poisonous alkaloid. In aqueous solution it is used as an insecticide. If tobacco smoke is inhaled into the lungs by what is called 'a drag', there is positive injury to the lungs and the blood. Thus cigarette smoking by deep inhaling is a vicious practice. Pipe or cigar smoke, which is not inhaled, is tolerated.

"Some years ago, when workmen were building the western railroads, they had occasion to blast out the side of a mountain. They uncovered a nest of rattlesnakes. They killed all but one which they saved in a covered box; and they named him 'Jocko,' the camp curiosity. In those days, men rolled their own cigarettes, and usually a few kernels of tobacco remained in the hand after the process. A workman standing over the box threw the few kernels of tobacco into the open mouth of Jocko, ready to strike. Jocko squirmed around in agony and curled up—dead.

"Nicotine is a poison. The intelligent man should treat it with the same caution he uses in handling all other poisons."

quid in casu?

By Rev. William F. Allen, J.C.D.

In a 'sterility' clinic conducted by a Catholic hospital, the following situation has arisen. A doctor permits interrupted marital relations in order to procure a specimen of the male sperm to test for fortility. When called to order for this procedure he replied that there was nothing wrong morally with his method since he procured for the microscopic slide an emission from the Cowper glands and this by accident most of the time contains a small amount of the sperm. The emission from the Cowper gland precedes the time of ejaculation and thus does not constitute a pollution. What is to be thought of this procedure?

Here we are brought face to face with a sexual procedure known as 'amplexus reservatus' which was popularized greatly in France in the last few years under the name 'l'étreinte reserve' and which merited a solemn warning from the Holy Office to priests that they were not to approve of this act, nor to so speak of it that the Faithful could conclude that there was nothing against good morals contained in it (June 30, 1952).

An incomplete sexual intercourse is not morally wrong, per se, 1) if practised occasionally; 2) if the spouses agree to it; 3) if it does not occasion full satisfaction for the spouses; 4) if there is no occasion of Onanism for the husband from the method. To practise it habitually would require a very serious reason with special safeguards always taken for the many dangers to good morality present therein: onanism, pollution, satiation for pleasure alone, sinful sensuality between the spouses, complete abandonment of the rightful hierarchy of ends in marriage, etc.

May the spouses perform interrupted intercourse or amplexus reservatus? Yes, providing the above dangers are averted at least for habitual participation: for a less serious reason, if practised only occasionally. They cannot bring this act to pollution, such is certain. May they continue such actions to the point of distillatio (secretions from other glands connected with the genitals)? Yes, they may enjoy a certain 'commotio spirituum,' or of the genital organism, even to the point of a secretion, a distillatio. Even though such actions might easily lead to venial sin, spouses will often be excused from the venial sin because of the fulfillment of the secondary ends of marriage. (cf. Jorio: *Theologia Moralis,* III).

Doctors tell us that it is true that the secretion of the Cowper gland precedes the ejaculation of the sperm by not a little time since its function is to neutralize the acid probably to be found in the urether, and thus avert one of the causes of sterility in the male. They admit that possibly in this secretion there might be some sperm but that it would be 'per accidens' and thus not in the intention of the husband nor of the doctor.

What to conclude? Retracing all the steps in the procedure we must admit, it would seem, that the doctor in question has some justification on his side. No certain taint of immorality can be put on his procedure.

Is it true that Rome now permits the priest who preaches at a Sunday Mass to omit the 'Leonine' prayers after Mass?

This opinion is widespread that when a sermon is delivered at a Mass, one may omit the prayers after Mass. It is true that the Archbishop of Bologna in Italy this last year did obtain a special indult to the effect that a celebrant who preached a homily during Mass could omit the prayers after Mass. The reason was that more time could thus be given to religious instruction of the faithful without unduly prolonging the Mass. But this was a special indult given for a particular locality and under particular circumstances. It cannot be extended beyond its original grant. It is not for general, universal use by any means. (cf. *Ephemerides Liturgicae,* No. 1, 1956.)

Is there a serious obligation on the part of a girl who knows that she is sterile and cannot bear children to reveal this to her fiance even though she fears that this will lead to a rupture of engagement?

Since the procreation of children is the primary end of marriage and one that is most frequently desired for by people entering marriage, it is a serious obligation on the part of the couple to be frank with one another on this subject. Otherwise, marriage would be much less desirable and sometimes very much unacceptable to the husband. It would be binding in justice in this latter hypothesis. Certainly it is gravely binding in charity since from this defect would stem serious quarrels and unhappiness in the ordinary case. Some outstanding moralists can be cited for imposing this obligation of revealing sterility sub gravi; the same can be said for it being recognized as a just cause for breaking off an engagement even against the wishes of the other party. (cf. Lehmkuhl, 1914, II, n. 855; Gasparri, 1932, nn. 113; Wernz Vidal, Romae, 1946, n. 108 and Payen 1936, n. 324).

When a mother, in her second month of pregnancy, has a miscarriage, is there any obligation of burying the fetus? How is a fetus baptized?

The Ethical and Religious Directives for Catholic Hospitals permit the fetus to be burned when sanitation or some similarly serious reason demands it. Aside from such circumstances, every fetus, regard-

less of the degree of maturity it has reached, must be suitably buried in a cemetery. The prescriptions of civil law must be followed in this matter as regards a burial permit, etc.

Ordinarily, a Catholic cemetery has a plot especially reserved for such burials. Sometimes, the fetus, when very small, is placed in the same grave with another corpse to be buried that day or the next. The burial then is of no hardship to the parents.

A very young fetus is baptized by immersion in a pan of water, once the outside sac of the fetus has been torn off. The form of Baptism should be recited while the fetus is held under water. When arrived at a certain degree of maturity with the head visible, the ordinary manner of Baptism is followed.

Retreat houses have chapels, semi-public oratories and the latter may be used for the visit required for the gaining of plenary indulgences by those legitimately using such oratories. But if the legitimate users are restricted to the commorantes described in Canon 929, could the typical retreatant avail himself of this privilege? Or would he have to make a visit to a parish church or a public oratory?

If a retreat house has been built for that purpose, it is most likely that the chapel is a public oratory and then there is no difficulty about its use for gaining the plenary indulgence by fulfilling therein the required visit. If, as is most frequently the case, the retreat is held in a monastery or in a convent or in a seminary, then the chapel in such places is a semi-public oratory, and the difficulty is valid.

Canon 929 was written with members of a community in mind; it did not envisage invited guests as using the chapel over a period of days; the wording of the Canon does not fit the case under consideration. Luckily, for the most part there is no practical difficulty since it will be a question of gaining the Papal Blessing and for this the only requisite from the part of the persons attending will be presence in the place where the Blessing is to be given. (cf. Jorio III, p. 430).

Perhaps for some other indulgences, the Sacred Penitentiary has solved the problem too. The praxis seems to use the words *legitime utentibus* in the concession of many indulgences today when it is a question of a semi-public oratory being mentioned. The meaning of the words implies that anyone who is legitimately admitted to the oratory, whether strangers, visitors, pilgrims, invited guests, all may gain therein the indulgences. The Plenary Indulgence of the Holy Hour granted by Pius XI contained these words. This was the broad sense of the terms. When the concession is to be taken in the strict sense, then the Sacred Congregation uses the words *in cujus commodum erectum sit* and then, only those mentioned in Canon 929 can gain the indulgences by visiting the semi-public oratory. (cf. Jorio III, p. 425). This takes care of a lacuna in the Code: the distinction should

be made part of a general response on this type of difficulty.

Recently a pastor of our diocese died and left his estate to a national charitable and religious organization. Some priests criticized him heavily and held that in justice he should have left some to his own diocese and even parish. Is there any such obligation on pastors?

The query starts out correctly with the naming of pastors since these are beneficiaries and have not complete liberty with the superfluous revenue of their office. Canon 1473 enumerates the obligation but does not establish a priority for any 'pious causes.' Most Canonists take refuge in Canon 1186 which deals with the obligation of contributing to the repair of the parochial buildings (even though only the word 'ecclesia' is used, the meaning is extensive in the mind of almost all authors, pre-Code and post-Code). Funds for these repairs are to be taken from the church treasury and holdings, from the purse of the Patron, then in third place from those who receive an income from the parish. Among the pious causes, therefore, the repair of the parish church has a priority of law. Before the Code, it was generally agreed that the poor of the local parish had a privileged claim on the pastor's superfluous revenue but today there is no canon that would sustain this contention per se. The church's claim is certain; the amount must be reasonable and must be particularly needed in order to make the obligation a strict one in a legal sense. It is often asked: when should the superfluous of Canon 1473 be given away? In accord with the trend of our living today and the uncertainty of the contingencies of life from a financial viewpoint (such as the cost of modern medicine, etc.), it would seem that the beneficiary may delay the disposition of his benefice revenue until he makes out his will. To summarize: there is an obligation to dispose of the superfluous; the church buildings have a legal priority on the pastor's revenue, if this is necessary; the poor of the parish by tradition had that priority in the pre-Code days—today no legal, explicit obligation seems to be so recognized; the pastor may do all this in his will.

Some authors hold that the Confession and Communion requisites for a plenary indulgence may be fulfilled within eight days after the act; others say that only seven days are accorded. Which is correct?

The divergence of opinion is really only in appearances. O'Connell defines an octave as the period of time embracing the feast itself and the following seven days. Hence, if you do not count the feast day, you have seven days; counting the feast day as part of the octave, you have eight days.

Somewhere I heard that any priest with diocesan faculties can hear the Confession of any other priest anywhere in the United States by some special rescript of a number of years ago. I have

heard so many interpretations of this modus agendi I would appreciate something on it in your column.

I know that one Bishop two years ago reminded his priests that he gave them the power to delegate any priest visitor holding faculties in his own diocese for their own confession and that of their housekeepers. In the beginnings of the church in America this, they say, was common practice and today finds wide application in the mission parts of our country where priests are separated from their fellow-priests by as many as fifty and sixty miles. I know of no general faculty or general permission for any priest in our country on this score. I believe that the individual Bishop must grant such a privilege.

I know of a doctor who has personally suffered because of a rumor involving his professional competency in a certain 'delivery-room' case. Facts were distorted and someone connected with the delivery talked and made remarks very uncomplimentary about the doctor and his procedures. The doctor held silent. I wonder of he should have or could have spoken in his own defense? Or did the professional secret prevent this?

A professional secret is an entrusted secret and imposes strict secrecy. This obligation is serious since the professional secret involves not only the good of an individual but that of society. Once broken, the people might lose faith in the trustworthiness of the doctor and avoid all doctors to the detriment of the common good. Serious sin could result from its violation. However, there are circumstances that warrant its violation namely, when serious harm would result from keeping the secret to the patient himself; or to the doctor himself (unjust harm); or to an innocent third party; and lastly to the community or the common good. Our present Holy Father on Oct. 19, 1953 made much of the common good aspect of the professional medical secret in contrast to the bonum privatum involved. We sometimes are inclined to lose sight of this truth.

In casu, the common good is one of the prime basic considerations, and even a predominant consideration in the solution of the difficulty. Generally speaking, I think the doctor acted prudently in keeping silent. There are enough sensible people who would conclude that the revelations were pure gossip from an idle tongue and a senseless nurse. To attempt to justify oneself in such circumstances would be to run the risk of being misunderstood, suspected, and it would be unduly embarrassing to the patient and her family. On the surface of things, silence was golden and the ethics of the professional secret would seem to impose it. The doctor acted wisely. The same would apply to a priest in similar circumstances were a charge to be made against him by silly gossipers.

We must note that the one who made the revelations seems to have violated the professional secret,

gained in the exercise of her profession, and pertinent to her office. It would seem that this was a serious violation of an obligation in justice and might well be the content of a strict warning to her for the future. Nurses should be impressed with the fact that because one enters a hospital, one does not become common property—and neither are the vicissitudes which befall one, common topics of conversation for nurses.

In speaking about the professional secret, we cannot but think of how wide is its circle of subjects today. In the medical world just consider the members of the laboratory staff, the medical technicians, the records department clerks, the telephone operator, etc. We have but to consider the confidential information entrusted to a banker, a broker, an internal revenue clerk. Do we sometimes fail to condemn severly agents working for a foreign power in our governmental office? Before God, do they not commit serious sins in justice and charity when they break the professional secret and relay to an enemy information that could destroy millions of lives? Since the common good is vitally involved in this last instance, the professional secret would be all the more strict and important even more so than on the part of the medical world.

When the Sacred Species of consecrated wine dries (on a corporal, pall, etc.) is the Real Presence still there?

Theologians teach that the Real Presence remains as long as the species remain intact, and that It disappears whenever, in the common judgment of man, there is no longer the appearances of bread and wine. When the Sacred Species of consecrated wine has dried, there is not wine but only the stain of the wine. Men would not hold that to be the appearances of wine but only the remnants of what was wine.

Sacramental absolution is not required even in voto for the forgiveness of venial sins provided the soul is not in the state of mortal sin along with venial sins. We were taught that any general repentance exemplified in any act of charity suffices for their forgiveness. How then can they be matter for absolution since they may have already been forgiven in the above-mentioned manner of an act of charity?

Sacramental absolution could always give a fuller remission of the remnants of sin and the temporal punishment due to sins already forgiven. It would be possible that at all times there might be some venial sins still unforgiven in the individual soul. Furthermore, an attachment to a venial sin would impede its forgiveness. The grace of the sacrament obtained by the Confession of such sins to which we are unwittingly attached might be the means of arousing us to break that tie with sin and lead to the total forgiveness of it. In these ways venial sins could be real matter for sacramental absolution. Some Theologians go further still and think that the desire for absolution for

venial sins prompts real sorrow for them even before its actual reception and hence Penance plays an indirect part in their forgiveness. (cf. De Letter, S.J., *Ephemerides Louvanienses,* 1951, pp. 54-63).

Sometimes we are asked as to whether a patient should submit to shock treatments on the advice of the doctor when the latter cannot guarantee the results of the treatment in a favorable sense and cannot guarantee either that there will not be harmful consequences such as the loss of memory and permanent amnesia on certain points. From a moral viewpoint would there be any objection on this score?

Shock therapy has been given a wide application in this country ever since the last war when it was used so extensively in the Armed Forces and produced quick, if not lasting results. Its extensive use has brought severe comment on the part of specialists of high repute. Its use by non-competent or quasi-experts and its indiscriminate use have brought adverse criticism to the medical profession.

In extreme cases of depression and other mental blocks, the treatment is an easy prescription and the results are tangible in a short time; then combined with other therapy the patient soon responds in a very favorable manner. It would seem that a Catholic could trust the judgment of one or more doctors and submit to the treatments providing the harmful effects were not certain, and did not outweigh the good effects in the estimation of the doctors. We cannot do harm to our bodies or minds; but we may risk a certain harm in the pursuance of some good effect if there is a sufficient reason for this risk.

Apropos of this question we have just received the following transcript from the League of St. Dymphna (patroness of those afflicted with nervous disorders): "David J. Impastato, M.D. of N.Y.U. College of Medicine at Bellevue Hospital, N.Y.C. stated that of 100,000 persons administered shock treatments 20% had received fractures."

John M. Grimes, M.D., a psychiatrist famous for his Pinel Foundation of America writes in his book '*When Minds Go Wrong*': "shock therapy...merely gives the patient a series of epileptic fits... shock therapy never builds...it only destroys, and its work of destruction is beyond control. It is not new. The only new thing about it is the method of delivering the shock. A hundred and fifty years ago a well recognized shock treatment method was to flog or frighten the patient, and in some instances the results were excellent. Now we do it 'electrically' and we get about the same percentage of good results but with some breaking of bones, and memory losses which frightening and flogging never produced. Many of the patients 'cured' by shock therapy would have recovered without treatment of any sort."

Readers are requested to propose questions or cases for solution concerning theology, canon law, liturgy and any other department of sacred science that may be of interest to the clergy.

NEWS and VIEWS

From "L'Osservatore Romano"

From the Allocution of the Holy Father to the recent International Congress of Pastoral Liturgy held in Assisi.—In matters of Liturgy, as in other fields, it is necessary to avoid two extreme points of view in reference to the past: a blind adherence and a total contempt... On the part of the Church, today's Liturgy demands a progressive outlook, as well as one of conservatism and defense... Present-day Liturgy is furthermore concerned with numerous current problems, as for example: the relationship of the Liturgy with today's religious thinking throughout the world, with contemporary culture, with social questions, and with depth psychology... It is superfluous to reiterate that the Church has serious reasons to firmly retain in the Latin Rite the unconditional obligation for the officiating priest to use the Latin language...

* * *

The Church in the economic field.—The relationship between economics and the moral order has a particular importance today because of the significant evolution of the economic life attributable to the development of the sciences, the invention of precision instruments and calculators, the important changes in technical productivity as well as in social and economic spheres in general, the increasing interdependence and influence of so many associated factors in the complex dynamics of the economic world... All of this implies a clear recognition of the kinship of the single activities and the development of the economic life; of economic activity and human activity under all aspects: material, cultural, spiritual, social, moral... Liberal capitalism implies the denial of every spiritual and human value. The goods of the earth should aid all and not just enrichen a few. The errors of collectivism are to be avoided, as the latter suffocates the rights and capacities of the individual. The state should intervene whenever the common good is at stake, or when private enterprise is directed in the main to the gain of a few... The social doctrine of the Church does not overlook the usefulness of free economic exchange, as also in particular cases, monopolies—on condition however that they always redound to the common good and the material and spiritual welfare of the individual...

* * *

Child Guidance Clinics.—Medico-psycho-pedagogical centers continue to spread at a rapid rate throughout the world. They constitute a valuable instrument of mental health for the very young and the adolescents. These centers offer today's troubled youth the expert guidance of doctors, psychologists, psychiatrists, teachers, and social workers. Any child showing slow mental development, maladjustment to environment, abnormal behavior patterns, or significant character deficiencies is given a thorough diagnosis by the experts—with particular stress on the negative influences of environment, family conditions, and subjective tendencies, whether constitutional or emotional. Attention is also being given to the establishment of special courses in child-neuropsychiatry, clinical psychology, and the administra-

tion of clinical tests for the objective evaluation of the child's personality. It is hoped that public attention will be focused on the obstacles to mental health as particularly applicable to youth in a modern world.

* * *

From the Congress on Pastoral Life recently held at the Lateran: The pastoral mission of the Church is a complex history of institutions and ideas, of men and facts, of progress and regression. It is this interference relative to parochial institutions that the Congress sought to emphasize, in order to see how the Church reveals itself in her pastoral life, that is: the means to develop and the dangers to avoid for the accomplishment of her mission today.

* * *

The Austrian Catholic Commission is experimenting with a new idea to publicize and promote religious films nationwide. On two successive "Film Sundays" of the year they ask every parish to make a selection of films and show them in their halls. They also invite film producers, directors and critics to discuss and evaluate the films on a professional basis. Catholic public libraries in Austria now number over 1,200 under the hierarchy's guidance.

* * *

On the Spiritual Problem of Motion Pictures: Films are for the most part dehumanized today, either by excess or by defect. The person of man is deified or materialized and devaluated, his sentiments are exasperating or violent, his dignity is trampled. Man is often treated as debauched and aimlessly in search of excitement, or as a fool befitting of any caricature and emotional extreme. The purpose for which such films are produced is strictly commercial, and their worth is judged not by their intrinsic value but by the box-office returns. The cinema not only must not harm man by suggesting an expression of his basest instincts, but it must function on a plain of culture and entertainment along with the adept use of language and art. This form of apostolate is not to be viewed wholly negatively, but above all **positively.**

* * *

The first General Assembly of the Catholic Rural Movement in Holland stressed the study of "the influence exercised by the present technical evolution on the religious mentality of rural youth."

R. V. V.

THE PERENNIAL ORDER

By Dr. Martin Versfeld

"This is a truly challenging study, a sort of Christian speculum mentis offered to all who are facing the issues of our times. The work is an essential summary of the Thomistic teaching in philosophy, art and culture. The old truths are presented with the fine earnestness of the first approach and warm sense of discovery. The book has magnificent passages of great depth and beauty. Especially helpful for teachers should be the essay on Education for a Catholic Culture. **Rarely has the relation of philosophy to theology and faith been stated more nobly and truthfully than in these pages."**—Books On Trial. **250 pp. $3.00**

Order at 20% discount from:

SOCIETY OF ST. PAUL
2187 Victory Blvd.
Staten Island 14, N. Y.

BOOK-REVIEW Selections

DOES GOD EXIST? by Alfred Mazzei, Society of St. Paul. 289 pp. $3.50.

Because he believes the problem of faith is the first problem that must be solved before all others, Alfred Mazzei has written a comprehensive study of religion called DOES GOD EXIST?

The solution to this basic question, he claims, is the key to all the spiritual problems with which man is faced. And it is only by proper settlement of his spiritual problems that he can hope to save the world from its present decay.

The whole stumbling block to the acceptance of God, he argues, is religious ignorance. If every person would make an honest study of religious belief he could not fail to accept it not as the opium of the people, but as their very life. It is to help with this enlightenment and subsequent acceptance that he offers this book.

It contains an adequate history of all religions, with a most detailed study of Christianity. Included also is an examination of the various ancient and modern philosophical systems, with an evaluation of their concept of deity.

After setting forth ample proof that God's existence can be shown by reason and by historical and scientific fact, he further states the logic of our obligations toward this God. If we accept Him, he claims, we must accept the validity of such doctrines as the universal brotherhood of man, the rights of labor, the faith in Divine Providence.

In all his arguments he quotes amply from scripture and from the writings of learned philosophers and scientists down through the ages.

Although there are many books written on this subject, Professor Mazzei's seems particularly appropriate for the contemporary reader. Written simply, yet artistically, and with the fervor of a soul torn once itself by unbelief, it should convince the skeptic and strengthen the faith of the ignorant and educated Catholic alike. **J. R. Lynch.**

CATHOLIC BIBLICAL ENCYCLOPEDIA, by J. E. Steinmueller, K. Sullivan, Wagner. 1896 pp. $20.00.

We welcome this competent aid to a better understanding of the Holy Scriptures. Catholics needed a comprehensive reliable and up-to-date English reference book of the Bible, one which offers a clear, concise and simple, yet thorough explanation of the events, persons and places, customs and rites mentioned in the Old and New Testaments. We have excellent commentaries, concordances, histories, introductions and books on biblical theology, but a complete and authoritative encyclopedia was still lacking. Our authors have written a work that answers this pressing need, one which is fully abreast of present day scholarship.

This encyclopedia is truly comprehensive in its scope, covering every relevant topic connected with Holy Scripture: each book of the Old and New Testament, the events or teachings contained

therein, the author or the origin of the book, its dogmatic content, moral teaching, literary structure, text condition, and all persons and places mentioned in the text. It has articles on geography, topography, history, archaeology, religion, philosophy, social and political science, linguistics. These topics are explained to the extent that they have a bearing on the sacred text. Every important phase of Israel's political, social and religious life is given full consideration: the cities, houses, clothing, food, occupations, festivals, games, with special reference to the influence exerted by the Canaanites and other foreign peoples on the habits and rites of God's chosen race.

Each article is written in a clear and simple style, in terms which everyone can understand, no technical language, Hebrew and Greek words transliterated and their exact meaning added. Whereas conciseness has been a prime consideration, adequate fullness has never been sacrificed. In every article the authors concentrated on what was essential, and where a subject called for fuller treatment, we find it extending over many columns; e.g. the historical articles, the religion of Israel, the article on archaeology, Palestine, the Pentateuch, Jerusalem, etc. The treatment is up-to-date in the sense that it takes into account the most recent discoveries of archaeology and linguistics, utilizes fully the rich treasures of present day scholarship, but represents today's accepted results of the moderate Catholic exegetes, thus meeting the needs of present day scriptural problems. In a word, it is a mine of information on everything biblical, explaining and clarifying passages which in the past caused perplexities to earnest readers. Last, but not least important, is the thorough Catholic mentality that pervades the entire work. It inspires increased reverence for the sacred Word of God because of the sincere and respectful tone with which every religious topic is handled.

This work is indispensable for all Scripture and Religious Study Clubs, for libraries, schools and rectories. It is truly a great reference book and should be placed side by side with the Bible, so that whenever one reads the Holy Scriptures he has at hand a lucid answer to any difficulties that may arise. The Encyclopedia is published as a single volume, but those who already have the New Testament section, may obtain the Old Testament section in a separate volume. **Henry Willmering, S.J.**

THE CHURCH YEAR IN A CITY PARISH, compiled by the Gateway Grail Center, Detroit. 61 pp. $2.00.

What one parish has accomplished in bringing the fullness of the liturgy into the daily lives of its parishioners is explained in detail in this practical text. It is a compilation of the actual methods used by St. Leo's parish in Detroit to build up a program for active and intelligent participation by the laity in every aspect of the Church's liturgy throughout the year.

Written by members of the Grail movement in Detroit, it tells how this parish started its campaign by first working for group participation in the Mass. First they taught their congregation to sing High Mass and next to recite Low Mass. After that they made every effort to bring the sacraments closer to the parishioners' lives. In the sacrament of Baptism, for example, they used baptismal robes and candles for each participant and then further celebrated the occasion with a parish social.

The same symbolism, intimacy, and

community feeling was utilized in their celebration of all the feasts of the Church. Tenebrae was brought to life and meaning by lay leadership and participation. By blessing at a special ceremony all mothers and children born to them during the year, it is shown how the beautiful feast of Candlemas can bring the family closer to the parish community and help make the liturgy more a part of family life.

Inclusion of specific hymns, prayers, and Mass cards used by St. Leo's together with step by step instructions for all occasions, make this an inspiring and practical guide for other parishes to follow.

THE CASE FOR RIGHT-TO-WORK LAWS, by Rev. Edward A. Keller, C.S.C., The Heritage Foundation. 92 pp. $2.00.

The sub-title of this thoughtful treatise, "A Defense of Voluntary Unionism," explains more fully its contents. Advocating the merit of the Right-to-Work Laws, Father Keller points out that they seek nothing more than to protect the right of the worker to join or not to join a union, by making illegal, as a condition of employment, membership or non-membership in a union.

But simple as their fundamental purpose, he continues, great confusion now surrounds them because of the various evil motives and effects glibly laid at their feet by the opposition. Loudest is the cry of those who claim the Right-to-Work Laws are designed for the destruction of the labor union. And from this premise, Father shows, comes the confusing accusation of "immoral", applied even by members of the Catholic clergy.

Use of the term "immoral," Father Keller argues, is not only inaccurate but unfair. There is no Catholic principle to the effect that every worker is bound to join the union, he says, and the decision of the so-called labor priests on this matter are certainly not theological decisions given sanction by the Church.

In support of his belief in the essential goodness of voluntary unionism, Father Keller quotes many of the observations of the Bishops in this country and abroad. Furthermore, he shows that nowhere in the social encyclicals is compulsory unionism specifically or implicitly demanded, nor do they state that workers have a moral obligation to belong to a union to exercise the Right-to-Work. In fact, he says, Pius XI, in quoting Pope Leo, states that each individual "is quite free to join or not" private associations.

For clarification of a thorny but important subject, we recommend Father Keller's book. **J. R. Lynch.**

THE NUN'S STORY, by Kathryn Hulme, Little Brown & Co. 339 pp. $4.00.

Set in that almost unknown world that is the heart of a nun, this is a new and interesting version of the increasingly popular adventure known as "leaping over the wall"; that is, it is the story of a Belgian girl who enters a famous nursing Order and then leaves it after seventeen years.

The leit-motif of the fatal flaw which eventually renders convent life unendurable for Sister Luke appears at the outset of the story—a subtle, constitutional rebellion against obedience—against a background of humorless, pitiless, unnatural austerity.

After the grim days of her postulancy and novitiate, Sister Luke is sent to a School of Tropical Medicines, for by training, family background and inclination she is "more nurse than nun," another fatal circumstance which induces

the inevitable outcome. Here she faces the first in a series of episodic crises—some tragic, some comical, some a peculiar combination of both. And always the cause of these crises is her will, too brittle to bend and too strong to break. The end of her struggle comes at the outbreak of World War II when she returns home from Africa, is assigned to a hospital of the Resistance on the Dutch borders and cannot subdue her abhorrence for the Nazis.

Miss Hulme writes a moving story. Her narrative technique is, apparently, her great asset, for she writes vividly and rapidly. But the lengthy psychological passages are static, rigid and dull. There is a conspicuous lack of a wholesome sense of humor, without which any attempt to recapture the spirit and atmosphere and youthful joy of the religious life is futile. It is here that the author fails. Her story may be possible, it may have actually happened. But it is, none the less, preposterous. The outcome is inevitable, given the circumstances which surround the life of Sister Luke, and for that reason, there seems little point in the telling of the tale. We are tempted to wonder just what is the thesis which underlies the story of Sister Luke. The religious life so conceived and so experienced is hardly admirable. Our sympathies are, in a vague sort of way with the heroine, but then, she too has no sense of humor and the blessed sense of proportion that preserves our sanity in this topsy-turvy world.

The book is more worthy of Puritan New England in the early seventeenth and eighteenth century... and of some such title as "Sinners in the Hands of an Angry God." There is but one reaction that might be summed up in the flippant phrase of our modern idiom—"So what!"

Sister M. Immaculate, C.S.JB.

LETTERS

Dear Editor:

I had a visit in Rome this summer with Father X. Legrand, who has established an office there to stimulate the convert apostolate throughout the world. A missionary of long experience, Father Legrand, with the encouragement of the ecclesiastical authorities, has established a magazine, **Christ to the World,** which features developments in convert making throughout the world. It aims at enriching the efforts of pastors in reclaiming fallenaways and in winning converts, by sharing with them techniques and procedures which have proven fruitful in other lands.

Father Legrand has collaborators in many countries, and the magazine offers priests a unique opportunity of keeping **au courant** with the significant developments in this most important phase of the pastoral ministry.

Christ to the World is a quarterly, and the subscription price of this 150-page magazine is but $2.00 a year and should be sent directly to Rev. Francis X. Legrand, Lungotevere dei Vallati, 1, Rome, Italy. I recommend the magazine most highly to every priest who in interested in increasing the fruitfulness of his convert apostolate.

JOHN A. O'BRIEN
University of Notre Dame

✠

Dear Editor,

May I have the privilege of adding a footnote to my recent letter regarding the use of uniforms in Catholic schools?

There are two general classes of Catho-

lic Schools in these United States; the Catholic private school and the Catholic parochial school.

The private school recruits its student body according to certain self established norms of acceptability. These may include scholastic rating, financial ability, athletic or other skills, social standing, etc. Having accepted a student, the private school charges him tuition for the education which it imparts. This type of school, English and Continental in origin organization and tradition, shares in some measure at least, the spirit of exclusiveness and class consciousness characteristic of its European counterparts. In such schools, especially those for girls, the use of a uniform of one kind or another, is and always has been, almost universal.

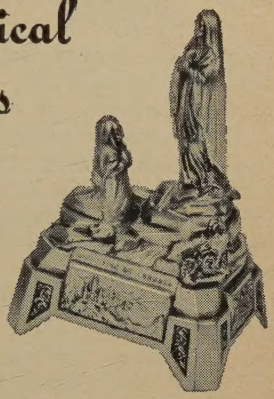
The second kind of Catholic school in this country, is a unique American institution. It is the parochial school, parish built, parish supported, and tuition free. It is a Catholic public school for all our people; open to all children regardless of the social standing, racial origin or financial ability of their parents. It is the glory of the Catholic Church in America and the envy and admiration of the Church elsewhere.

It is into this free, truly democratic, American Catholic school, that the school uniform, with all its old world traditions of class consciousness, social exclusiveness, and even pharisaical snobbishness, is being introduced. This I deplore. It represents to me an attempt, conscious or otherwise, to turn our public Catholic schools into private academy type institutions, contrary to the genesis, history and tradition of the American Catholic parochial school.

Sincerely yours,

(Rev.) Eugene R. Gallagher

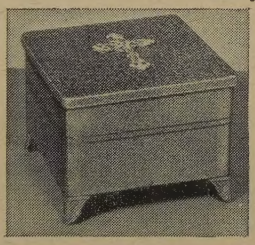
Musical Gifts from Schirmer's



MIRACLE OF LOURDES STATUE

The Virgin Mary with Bernadette kneeling at Her feet in an artistically-fashioned, silver-plated statue. Genuine Swiss music mechanism inside plays "Ave Maria." 4¾" high.

$7.40 postpaid
Sorry, no C.O.D.'s



ROSARY CASE

Authentically-styled metal case, luxuriously lined with purple velvet. Gold or silver finish. Genuine Swiss music mechanism inside plays "Ave Maria" when cover is open. 3⅝" x 3⅝" x 2⅞".

$6.35 postpaid
No C.O.D.'s, please

G. SCHIRMER
3 EAST 43rd STREET, NEW YORK 17, N. Y.

Dear Editor:

Looking over the typescripts of our December, 1956, issue of SPIRITUAL LIFE we find that it has an unique and unusual significance for priests and religious of America. The four major articles comprise a study of the **American Diocese and Man's Spiritual Life.** Four vital aspects of a Diocese are considered with such analytical precision and a broad sweep of mind that we regard this issue of SPIRITUAL LIFE as a positive contribution and an everlasting hallmark to the growth and maturity of the Catholic Church in America.

The authors are specialists and experts in their field:

Archbishop Cushing—"A Diocese and Man's Spiritual Life"

Fr. Thomas Stack, Pastor of St. Patrick's Church, East Hampton, Conn.—"The Parish and Man's Spiritual Life"

Fr. James Egan, O.P., Professor of Theology, St. Mary's Notre Dame, Indiana—"The Function of a Religious Order in a Diocese"

Theodore Maynard—"The Spiritual Tradition of American Culture"

Fr. William of the Infant Jesus, O.C.D.

APPROPRIATE GIFT FOR THE NEWLY ORDAINED

What better way to start a Seminarian or a newly ordained Priest on the path of priestly teaching and reading than a subscription to PASTORAL LIFE?

Subscription: $1.50 a year

PASTORAL LIFE

2187 Victory Blvd.

Staten Island 14, N. Y.

FALL HIGHLIGHTS

Priestly Existence

By Rev. Michael Pfliegler, translated by Francis P. Dinneen, S.J.—Mature and realistic in his analysis, the author examines a wide spectrum of characteristics found among priests. The extremes (both good and bad), as well as the more familiar ground of mediocrity, are dealt with in detail, and the temptations, trials, and tensions of the priest in the contemporary world are discussed with candid awareness of practical problems. *Soon* $5.50

The Spirit and Forms of Protestantism

By Rev. Louis Bouyer, translated by A. V. Littledale—One of the most important works yet to appear on the question of Protestantism. Father Bouyer, a former Protestant minister, presents a lucid and penetrating analysis of the fundamental differences between Protestantism and Catholicism. $3.75

Lay People in the Church — A Study for a Theology of the Laity

By Yves M. J. Congar, O.P., translated by Donald Attwater, with a Foreword by the Most Rev. Robert J. Dwyer, Bishop of Reno.—A clear and precise study showing the importance of the laity's participation in the mission of the Church and pointing out exactly what their function is. *Soon* $6.00

The First Jesuit — St. Ignatius Loyola

By Mary Purcell—An eminently readable biography that will stand as one of the best lives of Ignatius written to date. Here is hagiography at its very top-flight form: a remarkably good book about a remarkably great saint. *Soon* $5.00

St. Paul, the Apostle of the Gentiles

By Justo Perez de Urbel, O.S.B., translated by Paul Barrett, O.F.M.Cap.—Out of an expert knowledge of classical antiquity, Catholic theology, and a deep love for his subject, the author presents a skillful portrait of St. Paul the man, the saint, the theologian, the writer and the missionary. *Soon* $4.50

Wherever good books are sold

THE NEWMAN PRESS

Westminster, Maryland

Popular New Booklets

For Your Parish Rack

SACRAMENTALS — MEDALS AND SCAPULARS

Rev. Winfrid Herbst, S.D.S.

A clear explanation of the meaning, use and historical customs concerning the most common Sacramentals, such as Holy Water, Candles, Medals, etc.
54 pp. — $0.35

FROM PEASANT TO POPE

Rev. Joseph E. Cevetello

A popular booklet on the life and accomplishments of Saint Pius X which will create a desire for extended investigation of the larger biographies recently published. **72 pp. — $0.35**

THE WONDER WORKER

Rev. Matthew Carmone, S.S.P.

A reverent account of events and miracles relating to St. Anthony of Padua. Devotions, old and new, are included in the latter part of the book.
56 pp. — $0.25

SAINTS ALIVE

Rev. Francis Edward Nugent

A compilation of popular Saints in action. Saints are not dead plaster models adorning the walls of our churches, but living persons, God's friends, our friends. **64 pp. — $0.25**

THE GREATEST TREASURE

Rev. Joseph Chiavarino

Lively discussions and anecdotes focused on the doctrinal and devotional aspects of the Holy Sacrifice of the Mass. A handy catechetical aid for adults and youngsters alike. **80 pp. — $0.35**

MARY, OUR SWEET MOTHER

Rev. Anselm J. Viano, S.S.P.

A clear-cut picture of Mary for those who are not interested in a strictly devotional or scientific treatise, plus timely reflections on our daily life in terms of her example. **64 pp. — $0.25**

HOLINESS IN THE HUMDRUM

Rev. Francis Edward Nugent

The author gives many practical tips for converting our humdrum existence into a daily advancement toward personal sanctity. **44 pp. — $0.25**

All books advertised in PASTORAL LIFE can be had at 20% discount from ST. PAUL BOOK CENTER, 2187 Victory Blvd., Staten Island 14, N. Y.

Bring the Home closer to the Church through

The 1957 Church Art Calendar

Artistic Cover
13 full color pages
Size 9¾ x 16 inches

OVER FORTY years experience producing fine religious art calendars is reflected in the outstanding beauty, quality, and everyday usefulness of the 1957 Church Art Calendar. This lovely creation provides the home with thirteen choice full-color religious art reproductions along with all essential Catholic calendar information. So helpful, dependable, and complete is the Church Art Calendar as a guide to all important feasts, ember days, vigils, days of abstinence, that Catholic families consider it indispensable.

SPECIAL QUANTITY PRICES TO CHURCHES

100 each 25c	$25.00	300 each 23c	$69.00
200 each 24c	$48.00	500 each 21c	105.00

Foreign language editions in POLISH, ITALIAN, FRENCH and SPANISH

NOTE:—We will print Greetings, Hours of Mass and Church Name (4 lines maximum) on the front cover only, at 1½c each additional, minimum imprint charge $3.00. For each-month imprint the additional charge is 3c each, with minimum charge of $4.00 (Transportation charges extra).

Please order from

SOCIETY OF ST. PAUL
2187 Victory Blvd., Staten Island 14, N. Y.